NEW
INTERMEDIATE
COMPOSITION
AND
TRANSLATION

New Intermediate Composition & Translation

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PREFACE

The present volume is the outcome of the difficulties experienced by us as teachers in the class. We felt handicapped by non-availability for student of any standard book that might cover the English B syllabus of the Jammu and Kashmir University. Those in the market appeared to us either too voluminous or too fragmentary—making the student a plodder losing the sight of the wood in search of the trees. We have made sincere attempts to avoid faults of either.

We claim to have met in this book the demands of both the teacher and the student. The teacher can find in the book adequate material to choose subjects for his work in the class. Nor need the student be dependent on the guidance of the teacher. We have tried to be as simple and lucid as possible. We have in fact gone down to the level of students. A student of average intelligence can read and understand the topics dealt with independently. He can test his grasp of the subjects by applying himself diligently to the exercises given at the end of each chapter.

The book covers the syllabus of the Kashmir University as well as that of the Punjab University.

We have included Grammar (in a detailed form), Letter writing, Precis writing, Paraphrasing, Composition and Translation. Special emphasis has been laid on Direct and Indirect narration, Tense and Writing of Precis. We have given illustrations for each of the topics and tried our best to make the student grasp the significance of doing English B himself. For essay, we have for instance, given the method of building up of composition, laying an outline and making the whole book one composite whole.

We are indebted to our students who gave us the idea to work for them and who made us realize our difficulties. Next our thanks are due to Professor S. L. Dhar who took great pains to revise the whole. We shall be grateful for suggestions for the improvements which will be incorporated in subsequent editions. Our thanks certainly are due to the publishers whose perseverence alone made the present edition possible.

THE AUTHORS

S. P. College, Srinagar.
July 1, 1950.

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CHAPTER I.

IMPORTANCE OF GRAMMAR :

Good Vocabulary is certainly important for expressing oneself properly, but what is most essential is knowledge of grammar. Reading of good authors helps us to acquire both. Practice of writing regularly and getting our mistakes corrected is the best means to achieve the end of correct expression. Although the English lan. guage is the most flexible of languages, nevertheless certain laws and rules of grammar have evolved themselves and it is always fruitful for a student to know them. These rules may cover topics like Direct and Indirect Narration, Punctuation, use of Prepositions, idioms etc., etc. The best way to learn them is by practice. In the course of exercises we also shall endeavour to give hints here and there. The best guide, however is the teacher in the class room.

Common Errors.

Below are given some examples of expressions often wrongly used by students. They owe their origin to the bad habit of translating Urdu or Hindi expressions into English in the typically Indian fashion.

INCORRECT	CORRECT
1. He *said* the truth.	He *spoke* the truth.
2. Whole India likes him.	The whole of India likes him.

	INCORRECT	CORRECT
3.	He said that I am wrong.	He said that he was wrong.
4.	*Sir*, when can I see you ?	When can I see you, *sir ?*
5.	It was *me*.	It was *I*.
6.	I am sure it was *him*.	I am sure it was *he*.
7.	He denied that he was not a shopkeeper.	He denied that he was a shopkeeper.
8.	I came to Delhi on the train.	I came to Delhi by train.
9.	The examination will begin *from* Monday.	The examination will begin *on* Monday.
10.	I have seen *more happier* days than this.	I have seen happier days than this.
11.	*The* honesty is best policy.	Honesty is the best policy.
12.	English nation is known for its bravery.	The English nation is known.....
13.	He with his followers are coming.	He with his followers is coming.
14.	The English is a popular language.	English is a popular language.
15.	This pen is inferior than that.	This pen is inferior to that.
16.	I am ill since three months.	I have been ill for three months.

Correct the following sentences :

1. It is him. 2. He was prevented to come. 3. He could not help to shed tears. 4. He is pleased on me. 5. He is called with different

names. 6. This is a comfortable house to live. 7. He sat on a chair. 8. He married with an English lady. 9. We should not spend money for luxuries. 10. This pen costed me ten rupees. 11. The news was broadcasted yesterday. 12. He wrote me. 13. When this was searched, it was found. 14. Both men have not come. 15. From the three, he is more clever. 16. Please excuse the troubles. 17. Grant me leave for two days. 18. Do not give dust in my eyes. 19. He was enjoying. 20. He is kind to poors. 21. The sceneries here are not good. 22. His father gave him many advices on life. 23. He made a lecture. 24. Where I shall go? 25. I have left scouting. 26. He would not hear me. 27. I hope he must come. 28. His politics is his chief interest in life. 29. Each of them play tennis 30 Columbus invented America. 31. Shut the light. 32. He is very much sorry. 33. This was going on since a long time. 34. He is given to lofty talk. 35. This job is in my disposal. 36. I neither offended my father nor my mother. 37. Either of these three should come. 39. I only get his book today. 40. He saw some stars looking towards the sky. 41. This is a standing jest between us all. 42. Among these two boys, Sham is more clever. 43. Do not jump at a conclusion 44. He reached to the station in time. 45. He

arrived Lahore on Monday. 46. He arrived in the station just in time. 47. He built a tank for boys ninety feet long. 48. Thieves broke into Dim's house, whom they put to death. 49. I shall go after an hour. 50. When he is going to school. 51. I had scarcely gone than my mother came. 52. He no sooner saw the enemy but he fled. 53. He is confident to win. 54. I persisted to say that. 55. My uncle is very angry upon me. 56. My teacher recommended for me to the Headmaster. 57. Sweets are quite injurious to health. 58. I do not prevent the mason to work. 59. Why do you complain upon me? 60. Hari is a too much good boy. 61. I have done my work before you came. 62. The merchandise has arrived last week. 63. He has seen me last week, but he did not see me since. 64. The officer had given him leave. 65. Mohan does not obey to his brother's orders 66. Unless there is not hard work, there is no reward. 67. I forgot to fetch your cap. 68. He told me that he is coming. 69. His mother is died. 70. He was fail. 71. This is strictly between you and I. 72. There are great many boys in our college. 73. Japan is in the Asia. 74. The gold is more costly than the silver. 75. The water is scarce in the hills. 76. I like the poetries of Milton. 77. He has no furnitures in his house. 78. He is kind upon me. 79. I don't know nothin at all. 80. Please excuse me my absence.

CHAPTER II.

PUNCTUATION:

The Fullstop (.) or the period.

It marks a definite pause in the body of the written matter, its function being to indicate the close of a complete sentence. The student is advised to note the word *complete*. That is, the full idea or sense should be conveyed before a sentence is ended by a full stop. For instance :— "When we reached the college. We found we were late." The full stop is wrongly put after the word *college*, because if we stop at the word *college*, our meaning will not be complete. It is correct to put a comma here. Students are advised to see that they put this mark of punctuation correctly. It is used at the end of a *full* sentence which is neither exclamatory nor interrogative. It is also used to denote abbreviations (B. A , S. P. College).

The Comma (,)

(*i*) It marks a pause in the sense and denotes shorter pause than the full stop. It is used to separate two short co-ordinate clauses and to separate sub-ordinate clauses from the principal sentence or from one another :—

The man, who died yesterday, was the greatest rogue that could be met in the neighbourhood.

(*ii*) It is used when the same parts of speech are repeated :—

Delhi is a city of wonderful people, business, dirt, smoke, and fashion.

(*iii*) When pairs of words joined by a conjunction are enumerated :—

Brahmin or Sudra, Khashtriya or Vaisha, Hindu or Muslim, Jew or Christian, yields to death.

(*iv*) After the nominatives of address or between nouns or pronouns in opposition :—

Gandhi, the apostle of peace.....

Jinnah, the maker of Pakistan .....

Caesar, a man of great qualities, soldier, dictator hero and conqueror.

(*v*) With direct quotations :—

He said, "Don't come here."

(*vi*) Expressions, such as—nevertheless, however, to sum up, in the first place etc. require commas after them :—

The case, however, was decided in our favour.

(*vii*) Parenthetical expressions are marked by commas :—

This is, I am very sorry to note, a fraud.

(*viii*) When a word is repeated :—

Water, water, everywhere.....

The Semi - Colon (;)

It marks a longer pause than that denoted by the comma. It is mainly used:—

(*i*) To separate long co-ordinate clauses e.g.

He lost his health; he lost his wealth too.

The fighting was over; the field was covered all over with dead bodies; but the birds sang merrily.

(*ii*) When a sentence consists of two or more independent clauses not joined by conjunctions, the clauses are separated by a semi-colon.

He has now entered the stage of ruin; for sometimes he drinks, and sometimes he gambles he is dissipating all his faculties.

The Colon (:)

(*i*) Introducing a short quotation:

Always remember: honesty is the best policy.

(*ii*) Introducing a list of names or particulars:—

Some of the main features of today's programme are: High jump; tug-of-war; military parade.

(*iii*) Introducing a sentence that comes as fulfilment of a promise expressed or implied in the previous sentence; e.g.—

A historian should not record trifles: he should confine himself to what is important.

Inverted Commas or Points of Quotation (" ") and (' ')

(*a*) These two (" ") and (' ') are used to enclose all direct quotations. The double system is used to mark a quotation.

"You fool!" said the teacher angrily, "You are the dirtiest student I have ever taught."

He said to me, "Please do that piece of work for my sake."

(*b*) Instead of italics for names of books, ships etc :—
"Thackeray" 'Henry Esmond' or 'David Copperfield' by Dickens

(*c*) Sham said to me, "Sohan said, 'I shall meet you at the bus stand.' "

The Dash (—)

(*i*) Inviting the reader to pause and prepare himself for an unexpected word to close the sentence.

I advised him; I coaxed him; I warned him; but the result is—nothing.

(*ii*) Sometimes for somthing witty to follow—
He won a great fortune; he won great honour too; finally he won—disgrace also.

(*iii*) Adding to a phrase already used as an explanation or example :—

I may say—nay even assert—that he is a damned rascal.

(*iv*) Introducing a list—

Our greatest leaders are—Nehru, Patel.....

Sign of Exclamation (!)

Used at the end of a word or sentence expressing some emotion, chiefly command or surprise ; e.g.—

Alas ! To die in infancy ; what a pity !

Et tu, Brute ! (You, too, Brutus !)

Sign of Interrogation (?)

(*i*) At the end of a sentence that asks a question ;—

Did you go to the college ?

(*ii*) Used also to denote our doubts about some statements.

The colonel (?) won the battle.

The Apostrophe (')

(*i*) To denote the possessive case—

Razak's garden.

(*ii*) To indicate the omission of letters in words, usually abbreviated ;—

Shan't, O'clock.

(*iii*) In such plurals as B. A.'s, and P's, or, you should dot your i's and dash your t's.

Hyphen (-)

(*i*) To join the component parts of a compound word :—

Father-in-law ; well-built.

(*ii*) At the end of a line to denote (as a warning) that at least one syllable of the word has yet to come :—

to-day ; multi-ply.

The Capital Letter.

(*i*) After a full stop to begin a new sentence.

(*ii*) To begin a sentence.

(*iii*) Proper names, including titles of books, plays and proper adjectives :—

S. M. Abdullah ; The Merchant of Venice ; Troian Wars.

(*iv*) First letter of every first word of every line of poetry.

(*v*) Personifications as—Truth, Honesty.

(*vi*) For the personal pronoun I.

EXERCISES

1. Othelo written some months later is perhaps the most perfectly constructed of all shakespears plays and may best be used to illustrate the four different kinds of speech he uses.

2. The doctor had no favourite diversion or

manual exercise to rest his mind a little which he held bent with continual thinking his parents who were much addicted to music recommended that to him for a diversion.

3. As i was sitting in my chamber and thinking on a subject for my next spectator i heard two or three irregular bounces at my landlady's door and upon the opening of it a loud cheerful voice enquiring whether the philosopher was at home the child who went to the door answered very innocently that he did not lodge there i immediately recollected that it was my good friend sir rogers voice and that I promised to go with him on the water to spring garden in case it proved a good evening the Knight put me in mind of my promise from the bottom of the staircase but told me if you are speculating I will stay below till you have done upon my coming down I found all the children of the family got about my old friend and my landlady herself who is a notable prating gossip engaged in a conference with him being mightily pleased with his stroking her little boy upon the head and bidding him be a good child and mind his book.

4. now I behold in my dream that they had not journeyed far but the river and had for a time parted at which they were not a little sorry yet they durst not go out of the way now the way from the river was rough and their feet tender by reason of their

travels wherefore still as they went on they wished for better way.

5. Once upon a time there was a man who had three sons by one wife and all at a birth neither could the midwife tell certainly which was the eldest their father died when they were young and upon his deatb bed calling the lads to him spoke thus sons because I have purchased no estate nor was born to any I have long considered of some good legacies to bequeath you and at last with much care and expense have provided each of you a new coat now you are to understand that these coats have two virtues contained in them one is that with good wearing they will last you fresh and sound as long as you live the other is that they will grow in the same proportion with your bodies lengthening and widening of themselves so as to be always fit here let me see them on you before I die so very well pray children wear them clean and brush them often.....I have also commanded in my will that you should live together in one house like brethren and friends for then you will be sure to thrive and not otherwise.

Here the story says the good father died and the three sons went all together to seek their fortunes.

6. This single stick which you now behold ingloriously lying in that neglected manner I once knew in a flourishing state in a forest it was full of sap

full of leaves and full of boughs but now in vain does the busy art of man pretend to vie with nature by tying that withered bundle of twigs to its sapless trunk it is now at best but the reverse of what it was a tree turned upside down the branches on the earth and the root in the air

7. Hope. I am sorry that I was so foolish and am made to wonder that I am now as Lots wife for wherein was the difference betwixt her sin and mine she only looked back and I had a desire to go see let grace be adored and let me be ashamed that ever such a thing should be in mine heart

Chr. let us take notice of what we see here for time to come this wŏman escaped one judgement for she fell not by the destruction of Sodom yet she was destroyed by another as we see she is turned into a pillar of salt

Hope. true and she may be to us as both caution and example caution that we should shun her sin .....the judgement that overtook her did make her an example within sight of where they are for they cannot choose but see her did they but lift up their eyes

Chr. it is a thing to be wondered at and it agreeth that their hearts are grown desperate in the case.....

Hope. Doubtless thou hast said the truth but what a mercy is it that neither thou but especially I am not made myself this example this ministereth occasion to us to thank God to fear before him and always to remember lots wife

8. I told him his discourse surprised me and I would be glad he were in a state of health to be able to tell me what reason he had to be convinced of Mr. Bickerstaffs ignorance he replied I am a poor ignorant fellow tied to a mean trade yet I have sense enough to know that all pretences of foretelling by astrology are deceits for this manifest reason because the wise and the learned who can only judge whether there be any truth in this science do all unanimously agree to laugh at and despise it

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CHAPTER III.

ENGLISH IDIOMS

Idioms form the life and spirit of a language. We always talk of an idiomatic style. It does not necessarily mean frequent use of idioms. It only means accuracy and precision in the use of words and phrases. It is an expression whose meaning cannot be known only by knowing the meaning of words. A thorough training in the reading of English literature, particularly fiction and prose, can enable a student to catch the idioms of a language. For an average student the best way is to go through most of them from a composition work. Following are the most commonly used idioms in the English language :—

1. Abide by. 2. Abound in (to be full of). 3. Above board (without trickery). 4. Of one accord (of one mind) 5. Of one's own accord. 6. Aim at. 7. All but (almost). 8. All in all. 9. Answer a purpose (to serve a purpose). 10. Apple of discord. 11. As a rule. 12. At an arm's length. 13. At a finch (in a difficulty). 14. To grind one's own axe. 15. Attend upon (wait upon). 16. Back out. 17. Back up. 18. Bank on (rely on). 19. Bear in mind. 20. Bear one out (confirm one's statement). 21. Bear with. 22. Bear upon

23. Bear down. 24. Beat about the bush. 25. Beat a retreat (retire; go back) 26. Beat the air (waste efforts). 27. Beside oneself. 28. Between two fires. 29. Beyond all question (undoubtedly) 30. Birds of a feather. 31. Boil down (reduce). 32. Borrowed plumes 33. Make both ends meet. 34. Brave dangers. 35. Break down. 36. Break the news. 37. Break off. 38. Break open. 39. Break loose. 40. Break a promise. 41. Break the ice (break silence). 42. Break out. 43. Break up. 44. Break with (quarrel) 45. Bring up. 46. Bring round. 47. Bring about. 48. Bring down (to humble). 49. Brush up (renew). 50. Build castles in the air. 51. Blessing in disguise. 52. Burn the candle at both ends. 53. Burn one's boats. 54. By hook or by crook. 55. Call in. 56. Call at. 57. Call forth (to draw) His lecture called forth a number of comments. 58. Call for (demand). 59. Call off. 60 Call in question (doubt) 61. Call names (to abuse). 62. Care a snap (not care at all). 63. Cast down. 64. Catch up. 65. Cat's paw (a mere fool). 66. Catch red-handed. 67. Chips of the same block. 68. In cold blood (deliberately). 69. Coloured by prejudice (not true). 70. Come out. 71. Come across. 72. Come up (conform to). 73. Come to the point. 74. Come by 75. Come of age (to be major). 76. Come of (belong to). 77. To one's cost. 78. Count on (depend on). 79. Cover a sin (to hide it). 80. To cross one's mind

81. Crow over (boast meanly). 82. Curtain lecture (a reproof given by wife to husband). 83. Cut dead (not to greet). 84. Cuts no ice (effects little or nothing). 85. Dance to one's tune. 86. Dance attendance on. 87. Out of date. 88. Dead-alive (half-hearted). 89. Dead language. 90. Dead (quite). 91. Dead letter (law no longer in force). 92. Dead tired. 93. Deal in. 94. Deal with. 95. Dispense with (do without). 96. Do a good turn (render a service). 97. Dog in the manger. 98. Do one's bit by. 99. Downright lie. 100. Down with. 101. Draw up. 102. Draw near. 103. Drive at. 104. Drive one into a corner. 105. Eat humble pie (apologise very humbly). 106. Egg on (urge). 107. End in smoke. 108. End in a draw. 109. Every cloud has a silver lining. 110. Face an argument. 111. Face to face. 112. Long face (sad appearance). 113. On the face of it (obviously) 114. To face the music. 115. Fall back on (depend on). 116. Fall back on (to have recourse to). 117. Fall flat. 118. Fall out with. 119. To fall through. 120. To fall to. 121. False ring (note of insincerity). 122. Fight shy of (avoid). 123. Fits and starts. 124. To flog a dead horse (to waste energy). 125. Follow suit. 126. For all that (nevertheless). 127. Force one's hands. 128. For good. 129. For once and all. 130. Get into a scrape (get into difficulty). 131. Get on. 132. Get over. 133. Get round. 134. Get the better of (outwith, defeat). 135. Get wind of (learn about). 136. Give a wide berth to (avoid). 137. Give in

(yield). 138. Given to. 139. Give one a bit of one's mind. 140. Give one the slip. 141. Give one the cold shoulder. 142. Go to the wall (fail). 143. Goes without saying. 144. Handy. 145. Hanging about. 146. Hanging on. 147. Time hangs heavy on one's hands. 148. Hard and fast. 149. Hard of hearing. 150. With all one's heart. 151. High living. 152. High time. 153. Hit the right nail on the head (to do what should be done). 154. Hornet's nest. 155. Hush money. 156. Ins and outs. 157. In cold blood. 158. In one's element. 159. Jump to a conclusion. 160. Keep a good table. 161. Keep an eye. 162. Keep up. 163. Kick the bucket (die). 164. Knock about. 165. Laid up with (suffering from). 166. On its last legs. 167. Leave one in the lurch. 168. Let go. 169. Let me off. 170. To the letter. 171. Live in a glass house (open to criticism). 172. Look blue (appear hopeless). 173. To look down upon. 174. No love lost between them (not fond of each other). 175. Make amends. 176. Make believe (pretend). 177. Make free with. 178. Make good one's promise. 179. Make light of. 180. Make much head-way. 181. Make off with (steal) 182. Make out (understand). 183. Make sure about. 184. Make the best of a bad bargain. 185. Make the most of. 186. Make up the quarrel. 187. Man of experience and parts. 188. Many other irons in the fires (many other understandings). 189. Meet half-way. 190. Of one's mind. 191. Mind one's

own business. 192. Mount the high horse. 193. Much ado about nothing. 194. Never-do-well. 195 Nothing doing. 196. To nurse a grudge against. 197. Odds and ends. 198. Off and on. 199. Off-hand (without preparation). 200. Off one's head (to be mad). 201. Once in a bloom (very seldom). 202. Once in a blue moon. 203. Once in a way. 204. On one's own hook. 205. On the look-out for. 206. On the spur of the moment. 207. Open scandal. 208. Open one's designs. 209. Open heart. 210. Open competition. 211. Open question. 212. Out and out (completely) 213. To outdo. 214. Out of date. 215. Out of place. 216. Out of sorts. 217. Over and above. 218. Over head and ears in debt. 219. Palm off. 220. Passing rich. 221. Pay off old scores. 222. Pay one's way. 223. Pay the piper. 224. Pin one's faith on. 225. Pitch upon (choose). 226. Come into play. 227. At play. 228. In play (not seriously). 229. Play actor (insincere friend). 230. Play a trick. 231. Play the cards well. 232. Play a part (pretend). 233. Played out. 234. Play fast and loose with. 235. Play one false (to deceive). 236. Play second fiddle to. 237. Plead guilty. 238. Pocket an insult. 239. Point blank. 240. Provide one for. 241. Provide against. 242. Pull devil and pull baker (encourage both sides). 243. Pull down. 244. Pulled down. 245. Pull the leg of (make fool of). 246. Pull to pieces (criticise strongly). 247. Pull up (stop). 248. Pull a long face (feel distressed). 249. Pull

one through. 250. Put a good face on (bear cheerfully). 251. Put heads together (plot, consult). 252. Put off (postpone). 253. Put one off (avoid). 254. Put on (wear). 255. Put out (confused). 256. Put up (tolerate). 257. Put up (live). 258. Put up with (to bear). 259. Queer fish (eccentric person). 260. Raise one's eyebrows (exhibit disdain). 261. Reckon without one's host (underestimating difficulties etc). 262. Rough diamond (man of more worth than polish). 263. Rub shoulders with (meet, compete) come up to the same standard. 264. Run counter (go against). 265. Run out (come to an end). 266. Run the gauntlet (undergo severe criticism). 267. Sail under false colours. 268. Scot-free. 269. To serve right. 270. Sink into oblivion (being forgotten). 271. By the skin of one's teeth (a narrow escape). 272. Small talk (gossip). 273. Smooth sailing (progress without difficulty). 274. Sow one's wild oats (Indulge in follies). 275. Square one's accounts (settle one's accounts). 276. Stand (tolerate). 277. Stand in one's way. 278. Stand one in good stead. 279. Stand upon ceremony (insist on convention). 280. In full swing. 281. Take after. 282. Take one for. 283. To be taken in. 284. Take exception to. 285. Taken with (charmed). 286. Take the cue (take the hint). 287. Take the wind out of one's sail. (deprive one of one's force in arguement). 288. Talk over (discuss). 289. Talk shop. 290. Thick as thieves (very intimate). 291. Through thick and thin (through all difficulties). 292. Thrown

out of gear (disturbed). 293. Tide over (overcome). 294. Time and again. 295. To the backbone (thorough) 296. To turn the tables on (defeat). 297. Trick of the trade. 298. True colours. 299. Up one's sleeve. 300. Under-dog. 301. Up to the mark. 302. Walk over. 303. Wash one's dirty linen in the public (to speak in the public of private affairs). 304. Wear and tear. 305. Within an ace of (very near). 306. Well in hand.

CHAPTER IV.

PREPOSITIONAL PHRASES

Wrong use of prepositions is mainly due to the fact that students of Indian universities unconsciously or consciously translate the prepositions of their vernaculars into English forgetting the fact that prepositions in Hindi or Urdu are governed by entirely different usage. And carelessness in using prepositions correctly is one of the chief reasons why our English is not idiomatic at all. We give below a number of examples of the correct use of prepositions and trust the students will be careful to remember them :—

1. Come and sit *by* me (near).
2. I know all his brothers *but* the youngest (except).
3. He does nothing *but* play (except).
4. I was sitting *in* an easy chair.
5. You can easily pass *for* a German.
6. His uncle died *of* cholera.
7. The stone was ground *into* powder.
8. He writes *for* money.
9. I enquired *into* all the facts.
10. I live two miles *from* there.
11. You had no money *about* you.
12. What is he about? (What will he do?)

13. He had to answer that *before* the magistrate.
14. The mad lion ran *at* him.
15. He is good *at* music.
16. They took tea not *by* cups but *by* kettles.
17. He turned a deaf ear *to* his father's advice.
18. He deals *in* almonds.
19. It is no use crying *for* the moon.
20. You know you are to deal *with* a very tough person.
21. I do not deal with these papers.
22. I could not convince him *of* the truth.
23. He is thoroughly conversant *with* his job. (He knows it).
24. Our principal is averse *to* flattery. (against).
25. After his mother's death, Sham has changed *for* the worse.
26. The staff of the college consists *of* at least fifty well-read gentlemen.
27. He called *for* the clerk in his office. (told him to come).
28. The principal called *upon* the minister to preside.
29. Patriotism consists *in* laying down one's life for one's country.
30. He is confined *to* bed for the last three months.
31. The thief at once got clear *of* the policeman.
32. He called *on* his friend yesterday (visited).
33. That hospital has been converted *into* a school now.
34. The minister conferred a great honour *on* his

secretary by allowing him to preside.

35. Sham comes *of* a noble family.
36. *For* all I know, he may not be a very honest man.
37. He laughed me *into* good humour.
38. He swore by the god of his temple, that he was not *to* blame.
39. The judge never acts unfairly *by* anybody.
40. *But for* the policeman, the thief might have escaped.
41. He built his house *before* the Great War.
42. Even that sceptical fellow reads the Geeta *of* a winter night.
43. You should attend *to* the advice of your elders.
44. I agree *to* go to Delhi.
45. Milk does not agree *with* him. (does not suit him).
46. The saint always abstains *from* evil.
47. They fought *to* the last man.
48. His fanaticism led *to* his death.
49. He was not very ambitious *of* securing a seat in the Engineering college.
50. He is never angry *with* anybody.
51. He dances *to* every tune of his immediate boss.
52. Your reasons shall have no force *with* the Minister.
53. He was accused *of* theft.
54. The job of a lecturer in an Intermediate college is not to my taste.

55. His talk abounds *in* flashes of humour.
56. The servant waited *on* us while we were dining.
57. He has no taste *for* music.
58. He fails in administration *for* want of guts.
59. He is not worthy *of* your respect.
60. A miser does not easily part *with* money.
61. We parted *from* him at the bus stand.
62. He does not sympathise *with* the poor.
63. He has naturally great regard *for* his parents.
64. Try to profit *by* your experience.
65. I have strong prejudice *against* fanatics.
66. The teacher was pleased *at* the news of his promotion.
67. He smiled *at* the old man.
68. They are well versed *in* the art of flattery.
69. He acted in accordance *with* my instructions.
70. He never reflects *on* his past follies.
71. They bear great resemblance *to* each other.
72. The U.S.A. provided India *with* machinery.
73. He is greatly disappointed *in* his son for the latter has turned a rogue.
74. He was deprived *of* his dues.
75. A faithful dog fawns *upon* its master.
76. Sense dawns *upon* students only after examinations.
77. The entire scene of childhood flashed *upon* my mind.
78. Law has hold *upon* criminals.
79. He is altogether ignorant *of* sin.
80. He is now married *to* a beautiful widow.
81. He is incapable *of* doing this task.

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82. I take exception *to* that remark.
83. You should always distinguish good *from* evil.
84. He is happy because he is free *from* fault.
85. The students were indifferent *to* all that the teacher said.
86. He was very eager *for* a holiday.
87. The traveller made *for* the Southern districts of France. (went to).
88. They are strongly opposed *to* this proposal.
89. He is answerable *to* the principal for the loss of important papers.
90. Sham deceived Mohan *into* believing that it was a true story.
91. Gulam Mohd. settled some money *on* his eldest son.
92. What will you present him *with* on his birthday ?
93. He is contemptible *for* his meanness.
94. He knew that his son was destined *for* a medical career.
95. I give you an assurance *of* the Head master's help.
96. He has great affection *for* his grand-children.
97. One should not be blind *to* one's faults.
98. After all, there is a limit *to* man's control over his temper.
99. He has great partiality *for* flatterers.
100. That teacher is very popular *with* students.
101. I have friendly relations *with* Nazir.
102. The Tehsildar has great reputation *for* honesty.
103. Do not cast reflection *on* his sincerity.
104. He went to condole *with* Sohan on the death of his uncle.

105. He craves *for* the sòciety of his friends.
106. He has great reverence *for* Shree Aurovindu Ghosh.
107. If you hint *at* same reward your cycle will be returned to you.
108. You should aim *at* knowing all the facts of the case.
109. I am tired *of* teaching in the college.
110. The Doctor proved equal to the task of saving the patient's life.
111. Compared *with* wisdom knowledge alone is of little value.
112. All boys hit *at* the same answer, independent *of* one another.
113. He decided *upon* staying at Lahore.
114. In a good hospital, a nurse attends *to* the wants of each patient.
115. He was vexed *with* Prakash because he insulted him.
116. Rama got vexed *at* his car because the engine got out of order.
117. Man's life consists *of* seven stages.
118. Real happiness consists *in* peace of mind.
119. The Chinese nationalists blew up their ammunition to prevent it falling into the hands of the communists.
120. He stands in striking contrast *to* the rest of his family.
121. They tried much to stop me boarding the ship. (no *from*)

122. There was a great deal of comment *on* that resolution of the U.N.O.
123. I struggled *with* a band of robbers.
124. Majid worked hard with a view *to* competing with Mohan.
125. You have given a blow *to* your foes.
126. We are not satisfied *with* old chairs.
127. The ditch was filled *with* earth.
128. He got his furniture sold *by* auction.
129. *By* whose authority did you enter the Palace?
130. Youth is impatient *of* the beliefs of its fore-fathers.
131. Tuberculosis eats *into* the vitals of the body.
132. This sort of thinking is foreign *to* him.
133. He has a passion *for* gambling.
134. I am sorry *for* the delay in writing a reply.
135. He illustrated his theory *by* practical proofs.
136. He is not even now ashamed *of* his dishonesty.
137. This does appeal *to* reason.
138. Nowadays people are averse *from* taking responsibilities.
139. His grandfather endowed him *with* an estate.
140. The immediate future is pregnant *with* great events.
141. They have begun to despair *of* their country's future in the hands of the present cabinet.
142. Mahatma Gandhi deserved the greatest honour for his service *to* India.
143. He has a talent *for* painting.
144. Conversation was carried *in* whispers.

145. Everybody falls short *at* every point *of* perfection.
146. Delhi to Dalhousie affords a pleasant change *from* hot climate.
147. Man's desire *for* riches is strong.
148. He is not accustomed *to* riding.
149. We were amazed *at* his fearless patriotism.
150. The magistrate is open *to* conviction.
151. They got enveloped *in* mist.
152. I cannot do this, because I am already committed *to* one course of action.
153. Rattan is dull *of* understanding.
154. He rescued him *from* death.
155. Last year Lahore was infected *with* small-pox.
156. Do not mistake him *for* an honest man.
157. His bad conduct admits *of* no exouse.
158. He lives on his father.
159. He prides himself *on* his intelligence.
160. I do not like word *for* word translation.
161. He prefers Lipton tea *to* coffee.
162. The people were seized *with* panic on account of war.
163. He slept late *into* night.
164. He failed *for* want of hard work.
165. His style is marked *by* simplicity.
166. He was all *but* ruined.
167. Fashions have improved a great deal *in* comparison with the past.
168. He has lived a notorious life *for* years.

169. The present head clerk will be replaced *by* Mr. Nanda very soon.
170. Our faith is identical *with* the faith of Zoroastrians.
171. The Hindu Code Bill has been introduced with an eye *to* bringing about a social change.
172. He was heart-broken *at* his failure.
173. He braved all dangers in the hope of earning the reward.
174. An honest man has nothing to fear *from* the police.
175. I know you are *above* such mischief.
176. Eight boys have passed *against* ten of the last year.
177. Take heed *of* his warning.
178. One should never despair *of* success.
179. In the event *of* missing the train, you go by bus.
180. A rogue can easily be known *from* an honest man.
181. Do not give him up *for* lost.
182. *Under* those circumstances, what more could be expected of me?
183. He is moving about *under* an assumed name.
184. He is going about *in* disguise.
185. He entered the field *by* fair or foul means.
186. A cold bath is unwise *on* a full stomach.
187. I want to have a few words *with* you.
188. He was sentenced *to* eight years rigorous imprisonment.

189. He takes *after* his father.
190. I am intent *on* appearing in the examination.
191. He excels *in* playing tennis.
192. We must bear *with* his rebukes.
193. I complimented him *on* standing first in the debate.
194. One should refrain *from* evil.
195. He lives *on* milk alone.
196 A surgeon needs all his wits *about* him.
197. My evidence told all *against* him.
198. He is too cowardly *to* rise to the occasion.
199. One should never be sensitive to trifles.
200. He made a keen search *for* the pistol.
201. It is no use crying *over* spilt milk.
202. This money can better be spent *by* helping the refugees.
203. This talk smells *of* mischief.
204. He resigned himself *to* fate.
205. You are wrong *in* thinking so.
206. He is always complaining *of* his son's rudeness.
207. The principal showed the visitors *over* the whole of the college.
208. Wait, I have to discuss *with* you another subject now.
209. He insisted *on* going to Lahore.
210. You cannot impress your boss *with* your sincerity.
211. He felt great disappointment *at* his failure.
212. You should try to seek admission *to* the medical college.

213. You cannot dispense *with* that honest servant.
214. It is no use blaming him *for* lack of intelligence.
215. Yellow phosphorus must be kept *under* water.
216. He resigned his membership *of* the committee.
217. It was his duty to tend the sick. (No Prep.)
218. The police will investigate this matter. ,, ,,
219. I shall consult my uncle. ,, ,,
220. He carefully examined this statement. ,, ,,
221. He was anxious to spare me trouble. ,, ,,
222. He is poor, but he has never sought a job. ,, ,,
223. Mr. Santayan will stress the undesirability of introducing that point in the assembly. ,, ,,
224. He is desirous *of* attaining success in this affair.
225. I cannot admit your excuse. (no Prep.)
226. Have you met *with* any success ?
227. I am anxious to meet (with) your needs. (No Prep.)
228. I met an old friend yesterday. ,, ,,
229. I cannot share your opinions. ,, ,,
230. He ordered his dismissal. ,, ,,
231. He injured my feelings *by* his behaviours.
232. The teacher treated his subject *at* large length.
233. We asked *for* advice.
234. He was not allowed to partake *in* the deliberations.
235. He trusts *in* the money of God.
236. I trust this boy *to* your care.

CHAPTER V.

WORDS COMMONLY MISSPELT

Almost every student's exercise book or answer book is full of spelling blunders. In every page the teacher is faced with so many of them. The chief reason of incorrect spelling is that words are not pronounced correctly either by teachers or by students. This cannot of course be helped. But that does not mean that we should not make attempts to pronounce words correctly. The extent to which we succeed in pronouncing words correctly, shall determine our success in spelling words correctly. Nevertheless, below we give a number of words which every student is advised to keep as a chart before his eyes and look at very frequently.

anonymous	humour	odorous	troublous
blasphemous	humorous	ominous	tuberculous
carnivorous	incredulous	preposterous	tyrannous
circuitous	indigenous	querulous	unanimous
clamour	infamous	rancour	valour
clamorous	iniquitous	rancorous	valorous
covetous	libellous	ridiculous	vapour
dexterous	ludicrous	rigour	vaporous
disastrous	luminous	rigorous	vigour

fabulous	meticulous	riotous	vigorous
felicitous	miraculous	scrupulous	villainous
fibrous	mischief	solicitous	viscous
frivolous	mischievous	sonorous	vociferous
garrulous	monstrous	timorous	voluminous
grief	mutinous	treacherous	
grievous	odour	tremulous	

ambiguous	contiguous	incongruous	tumultuous
assiduous	continuous	strenuous	virtuous
conspicuous	impetuous	superfluous	voluptuous

advantageous	courteous	hideous	piteous
beauteous	duteous	igneous	righteous
bounteous	erroneous	instantaneous	simultaneous
courageous	extraneous	miscellaneous	spontaneous
contempo-raneous	gaseous	outrageous	
	gorgeous		

ambitious	fastidious	odious	sententious
anxious	ferocious	officious	spacious
atrocious	fictitious	ostentatious	specious
audacious	illustrious	parsimonious	superstitious
auspicious	impious	pernicious	suspicious
capacious	infectious	pertinacious	tenacious
capricious	ingenious	precarious	uproarious
cautious	judicious	precocious	various

conscientious
conscious
delicious
delirious
dubious
efficacious
fallacious
loquacious
malicious
mysterious
notorious
oblivious
obsequious
obvious
previous
propitious
pugnacious
religious
sanctimonious
seditious
vexatious
vicious
victorious
vivacious

agreeable
changeable
damageable
effaceable
interchangeable
malleable
manageable
marriageable
noticeable
peaceable
serviceable
traceable

amiable
appreciable
enviable
pitiable
pliable
reliable
sociable
undeniable
variable
verifiable

accident
accidental
automatical
autumnal
academy
academical
allegorical
astronomical
autobiographical
biological
continental
critical
cubical
cynical
detrimental
devotional
emotional
emphatical
exceptional
experimental
economical
incidental
informal
instrumental
intentional
logical
lyrical
magical
marginal
mechanical
medicinal
monumental
personal
postal
phonetical
pneumatical
professional
proportional
provisional
rational
rudimental
sceptical
sectional

biographical
botanical
classical
clerical
coastal
comical
complimental
categorical
chronological
conditional
constitutional
etymological
fanatical
formal
fractional
functional
fundamental
genealogical
geographical
geometrical
historical
impersonal
musical
monarchical
national
occasional
octagonal
optical
optional
original
ornamental
parental
pastoral
sensational
sentimental
statistical
tactical
topical
traditional
triumphal
tropical
theological
zoological

adjective
adjectival
agricultural
ancestral
brutal
central
centrifugal
conical
fatal
homicidal
horticultural
medicinal
normal
numeral
oral
oriental
papal
paternal
phenomenal
plural
practical
principal
prodigal
regal
royal
satirical
sepulchral
spinal
spiral
suicidal
several
supernatural
surgical
symmetrical
tidal
tribal
technical
temporal
terminal
tragical
unequivocal
vernal
vertical
vital
vocal

cardinal
chemical
choral
emblematical
enigmatical
ephemeral
grammatical
horizontal
hypercritical
mental
mineral
moral

colossal	eternal	immoral	mortal
conjugal	external	immortal	municipal
corporal	federal	internal	mural
crimnal	festal	inimical	naval
crystal	feudal	interval	neutral
decimal	fiscal	liberal	nocturnal
dental	frugal	local	
diabolical	funeral	maternal	
elliptical	general	medical	

alphabetical	hypothetical	microscopical	symbolical
analytical	hysterical	mythical	sympathetical
atmospherical	identical	nonsensical	theoretical
barometrical	mathematical	physical	typical
empirical	methodical	poetical	whimsical
farcical	metrical	spherical	

cereal	ethereal	ideal	real
corporal			

actual	eventual	manual	sensual
annual	gradual	mutual	spiritual
continual	habitual	perpetual	usual
dual	individual	punctual	virtual
effectual	intellectual	ritual	visual

armorial	equatorial	pictorial	tutorial

dictatorial	memorial	professorial	
editorial	monitorial	territorial	
artificial	facial	official	sacrificial
beneficial	financial	prejudicial	social
commercial	glacial	provincial	superficial
especial	judicial	racial	
bestial	essential	palatial	reverential
celestial	impartial	partial	substantial
circumstan-	influential	potential	
tial	martial	prudential	
confidential	nuptial	residential	
aerial	industrial	mercurial	terrestrial
imperial	malarial	ministerial	
immaterial	magisterial	secretarial	
adverbial	colonial	filial	matrimonial
binomial	cordial	genial	proverbial
convivial	colloquial	jovial	trivial
controversial	ceremonial	menial	
accountant	defraud	obligation	security
allotment	embezzle	preferential	speculation
applicant	fraudulent	principal	stationery
assets	inaccuracy	quote	summary

auditor
bankruptcy
committee
confidential
indebted
insolvent
liability
liquidation
recommendation
resignation
routine
testimonial

arrogant
beneficent
benefactor
benevolent
bully
courteous
cringing
dauntless
deficient
enthusiastic
foppish
garrulous
haughty
impertinent
impetuous
impudent
insolent
knave
malevolent
malicious
obstinate
peculiar
propensity
rascal
reckless
rogue
sneer
sober
suave
taunt
tantalise

admonition
advocate
allege
attorney
barrister
coroner
culpable
culprit
defendant
evidence
forgery
gibbet
indictment
judicial
libel
penal
perjury
procedure
prosecution
scourge
scoundrel
sentence
surety
testimony
villain
vault
warrant

bier
burial
decease
epitaph
obituary
rites

aerial
atmospheric
crystal
distortion
neutralise
oscillate
telephony
tension

battery	energy	phenomenon	transmission
bias	ether	radiating	valve
capacity	frequency	radio	volt
circuit	galena	receiver	
condenser	insulate	reflex	
current	leads	sensitiveness	

accelerator	dynamo	magneto	switch
armature	exhaust	petrol	tyres
axle	gear	piston	valves
bearings	generator	radiator	windscreen
clutch	ignition	silencer	
cylinder	induction	sparking-plug	

accessory	aviator	propeller	skid
aerodrome	aviation	rigid	stunt
aeroplane	monoplane	rudder	

aquatic	chess	opera	tennis
arena	cycling	regatta	theatre
athletics	hockey	rehearsal	whist

affluent	eclipse	monsoon	temperature
climatic	fracture	nomadic	torrential
commerce	frigid	ordnance	typhoon
commercial	indigenous	oriental	tornado

WORDS COMMONLY MISSPELT

contour	insular	pastoral	zenith
crater	inundation	peninsular	zephyr
cyclone	irrigation	solar	zodiac
devastating	meteor	survey	zone

agrioulture	isolated	picturesque	tillage
arable	knoll	plantation	towering
barrier	luxuriant	provincial	uninviting
expanse	monotonous	rural	vegetation
frontier	mound	rustic	verdure
furrow	oasis	secluded	weird
glade	parish	swamp	

amalgam	filament	mercury	solder
brazen	flux	nickel	tenacious
concrete	galvanise	platinum	
ebonite	kiln	radium	

advertise-ment	basis	distribution	processes
	bazaar	ensure	skilful
approbation	bleach	genuine	superior
approval	commission	inferior	transit
bargain	comparison	insurance	

accommoda-tion	commodious	kilometre	rude
	copious	knot	sparse
acreage	density	magnitude	stature

augment
argumentative
butt
capacity
colossal
dimension
diminutive
excess
gravity
hugeness
iota
meagre
mileage
morsel
prodigious
rare
rarity
stupendous
sufficient
tonnage
titanic

antecedent
anterior
anniversary
antique
centenary
chronometer
contemporary
ephemeral
epoch
era
evanescent
jubilee
matinee
nocturnal
oblivion
octogenarian
perpetual
prior
senile
simultaneous
synchronise
ultimate

agricultural
anxiety
authority
certificate
corporal
corridor
diligent
diploma
director
disciplinarian
executive
graduate
gymnasium
instalment
intermediate
laboratory
lecturer
lavatory
major
matriculate
merit
minor
monitor
official
pedant
pedagogue
plodding
prefect
professor
proficient
regulation
secondary
seminary
session
studious
supplementary
technical
treasurer
tuition
tutor
university
vacation
veterinary
zealous

algebra
Euclid
logic
philosophy

arithmetic	geology	mathematics	physics
botany	geometry	mechanics	practical
chemistry	languages	mensuration	theoretical
etymology	literature	philology	zoology

algebraic	geological	logician	philosopher
arithmetician	geologist	mathematical	physicist
botanical	geometrical	mathemati-	theory
botanist	linguist	cian	theorise
chemical	literal	mechanician	zoological
etymological	literary	philologist	zoologist
etymologist	literature	philosophical	

anaemic	fibre	palate	tonsils
artery	gaunt	respiratory	tumour
bloated	haggard	retina	vertebrate
blond	hale	robust	ventricle
brunette	languid	ruddy	vital
cartilage	melancholy	saliva	vigour
column	moustache	secretion	vigorous
corporal	obese	tendon	vertebral
corporeal	ocular	temperament	
corpulent	optic	tissue	

ague	contagious	frantic	invalid
ailment	convalescent	frenzy	jaundice
amputation	delirious	hectic	lunatic

asthma	diarrhoea	hospital	lunacy
asylum	dysentry	medical	senile
bronchitis	epidemic	influenza	surgeon
catarrh	fomentation	microbe	susceptible
cholera	hydrophobia	morbid	symptom
chronic	idiot	neuralgia	tonsilitis
coma	imbecile	paralysis	typhoid
diptheria	incision	physician	typhus
disease	incurable	plague	vaccination
dissect	indigestion	pneumonia	
doctor	infectious	poultice	
dotage	massage	rheumatism	

anaesthetic	dope	morphia	prescription
antidote	effervescent	narcotic	quinine
antiseptic	ether	nitre	sterilise
chemist	eucalyptus	opiate	tincture
chloroform	germicide	opium	vial
chloride	methylated	potash	

alley	convener	locality	substitute
assessment	council	merchandise	suburb
assize	councillor	metalled	urban
bureau	domicile	metropolis	vicinity
cafe	environment	motorist	pedestrian
chamberlain	establishment	municipal	surveyor

commissioner
committee
concrete
function
guild
jostle
obstruct
precincts
publicity
traffic
traffiking

auxiliary
berth
bulkhead
bulwark
bunkers
buoy
butt
canvas
chronometer
damage
derelict
draught
flare
freight
funnel
gear
mariner
motor
naval
navigable
nautical
ordinary
pilot
pirate
quarantine
rocket
saloon
salvage
scuttle
sloop
splice
starboard
tackle
tarpaulin
towboat
turbine
ventilator

angler
channel
eddy
facilities
nymph
promenade
tempestuous
wreckage

aeroplane
automobile
ballon
chaise
communication
conveyance
coupling
guide
hackney
junction
label
lever
mileage
occupant
official
privilege
satchel
schedule
system
terminus
voyager

ammunition
dynamite
gully
knout
missile
munitions
quarrel
sheath
sheathe

battalion	defaulter	identity	patriotism
bivouac	demobilise	lieutenant	recruit
brigadier	ensign	marshal	sergeant
campaign	furlough	maxim	strategy
chaplain	grenadier	militia	tactics
colonel	guerilla	mufti	voluntary
conscription	havoc	parade	

adversary	conscription	indecisive	reinforcement
armistice	decipher	issue	revolution
assault	declaration	magnificent	scheme
belligerent	despatch	massacre	severe
casualty	dispatch	mutineer	skirmish
censor	enrolment	mutual	strategic
cipher	equipment	opponent	strategist
code	escort	organise	violation
combatant	havoc	parley	
convoy	hazard	preliminary	

aristocrat	debate	oratory	sceptre
aristocracy	democracy	parliamen-	scrutiny
autocrat	democrat	tary	scrutinise
autocratic	dictator	pledge	Socialist
budget	electioneering	plutocracy	spiritual
chancellor	exchequer	policy	statute
closure	financier	politics	statutory
constituent	independent	political	supreme

consul	integrity	politician	supremacy
council	league	premier	temporal
councillor	monarchy	president	tyrannical
counsel	nationalist	principality	veto
counsellor	negative	propaganda	writ
corruption	orator	revenue	

admiralty	cruises	pinnace	submersien
arsenal	explosive	privateer	torpedo
artificer	magazine	squadron	
boatswain	monitor	submarine	
camouflage	naval	submerge	

adolescent	ceremonial	indigent	parsimony
adoption	dowry	heirloom	paternal
affection	domestic	hereditary	privation
affinity	descendant	illegitimate	prodigal
authority	felicity	legitimacy	progeny
bachelor	filial	maintenance	spouse
bridal	foster	maternal	trustee
cadet	fraternal	nuptials	ward
ceremony	guardian	parental	

accountant	aviator	compositor	dentist
analyst	barber	confectioner	designer
artificer	butler	demolisher	detective
artisan	chauffeur	demonstrator	draper

drughtsman	gamekeeper	journalist	milliner
electrician	investigator	laundress	
forester	jockey	linguist	
optician	potter	secretary	tanner
pawnbroker	poulterer	sculptor	tinker
photographer	preacher	shipwright	typist
physician	prospector	solicitor	valet
poacher	saddler	surgeon	
account	essence	produce	vanilla
credit	merchant	provisions	vinegar
condensed	merchandise	raisin	
customer	mustard	sauce	
debt	preserves	spice	
batch	dough	pyramid	walnut
caterer	imperial	sponge	
cinnamon	knead	unleavened	
crumpet	purveyor	vienna	
cutlet	kidney	sausage	teal
gammon	pigeon	slaughter	tongue
griskin	pudding	steak	
intestine	refrigerator	tallow	
albumen	dessert	maize	salad

appetise	diet	nutriment	sumptuous
banquet	digestible	nitrogenous	sustenance
beverage	economical	palatable	vegetables
culinary	frugal	porridge	victuals
curry	glutinous	relish	

ancient	corridor	missive	scheme
architect	demolition	mortgage	site
architecture	ducal	moulding	style
bailiff	edifice	palatial	suite
balcony	gothic	proprietor	terrace
baronial	installation	recess	threshold
bureau	lattice	rectory	verandah
canopy	lease	residential	
cornice	mantel	sewage	

adjustable	canteen	electricity	porcelian
almanac	calendar	gramophone	portmanteau
aluminium	cauldron	incandescent	settee
antique	couch	mattress	sieve
barometer	cutlery	mosaic	toilet
Brussels	decanter	pedestal	
çabinet	electric	Persian	

apparel	crinoline	lapel	parisian
attire	ermine	lustre	satin
artificial	gaiter	lustrous	spectacles

breeches	glossy	magnificent	tailor
brocade	guarantee	manufacturer	tassel
calico	habit	model	tunic
chemise	hosiery	mortar	
crape	jersy	muslim	
cravat	jewellery	panama	

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CHAPTER VI.

DIRECT AND INDIRECT NARRATION

Intermediate students exercise books are generally so full of mistakes in Direct and Indirect modes of expression that although the rules governing them are so elementary as to be beyond the scope of the present book, still we cannot help repeating most of them. It is seen that among other mistakes, the mistakes due to the wrong use of either Direct or Indirect speech are not infrequent. For correct expression the student should grasp and practise the fundamental rules of Direct and Indirect forms of narration.

There are always two ways of expressing the reported speech : One may either repeat the *actual words* used by the speaker or may give their *substance.* When the reported speech repeats *the actual words,* we are said to be using the *Direct form of speech* as :—

The teacher said, "Don't make noise."

[NOTE : The reported speech must be marked off by inverted commas as in the above case].

On the other hand, the same can be expressed by

simply reporting the *substance* of what is said by the speaker as :

The teacher told (the boys) not to make noise.

When the *substance* is reported, we are said to use the *Indirect form of speech.*

We may illustrate the above by one more example :

Direct Speech

His mother said, "It is time to go to bed."

Indirect Speech

His mother said *that* it was time to go to bed.

We see that in the case of Indirect speech the sentences are joined by the word *that.*

Change of tense in the reporting verb.

The tense of the reporting verb is never changed.

Change of tense in the reported speech.

Two main rules are observed :—

Rule I.

If the reported verb is a past tense, the tense, of the verb in the reported speech must be changed to one or other forms of the Past tense.

For the working out of this rule in detail, the following special rules are to be observed :—

1. The Present tense (in the reported speech)

must be changed to its corresponding past form. Thus *shall* is changed to *should*, *will* to *would*; *is going* to *was going*, *may* into *might*, *has come* to *had come* etc., etc. For example :—

	Reporting Verb.	Reported Speech	Tense
Direct	He said,	"Hafiz *shall* come."	Present
Indirect	He said,	that Hafiz *should* come.	Past
Direct	He said,	"Hafiz *may* come."	Present
Indirect	He said,	that Hafiz *might* come.	Past
Direct	He said,	"Hafiz *is coming*."	Pres. cont.
Indirect	He said,	that Hafiz *was coming*.	Past cont.
Direct	He said,	"Hafiz *has been coming*."	Pres. Per. cont.
Indirect	He said,	that Hafiz *had been coming*.	Pres. Perf. cont.

Further Examples :—

Direct Mohan said, "I am too tired; I cannot do this work; I will go and rest."

Indirect Mohan said that being too tired, he could not do that work and that he would go and rest.

Direct The doctor said, "The patient's condition is getting serious; I would advise you to call his son."

Indirect The doctor said that the patient's condition was getting serious and that he would advise them to call his son.

2. Change Past Indefinite (in the reported speech) into the past perfect :—

	Reported Verb	Reported Speech	Tense
Direct	He said	"The man *slept* at eight."	Past Indef.
Indirect	He said,	that the man *had slept* at eight.	Past Perfect
Direct	He said,	"Sham *went* to the college."	Past Indef.
Indirect	He said,	that Sham *had gone* to the college.	Past Perfect
Direct	Ram said,	"Sohan *played* hockey."	Past Indef.
Indirect	Ram said	that Sohan *had played* hockey.	Past Perfect

3. The Past Continuous is to be changed to Past Perfect Continuous :—

	Reporting Verb.	Reported Speech	Tense
Direct	He said,	"Latif *was reading*."	Past Cont.
Indirect	He said,	that Latif *had been reading*.	Past Perf. Cont.

	Reporting Verb	Reported Speech	Tense
Direct	He said,	"Hamid *was weeping* yesterday."	Past Cont.
Indirect	He said,	that Hamid *had been weeping* yesterday.	Past Perf. Cont.

Note: There is one exception to Rule 1. If the reported speech relates to some *universal* or *habitual* fact, then the Present Indefinite in the reported speech is *not* changed into the corresponding Past, but remains exactly as it is :—

Direct He said, "The earth moves round the sun."
Indirect He said that the earth moves round the sun.

Direct He said, "Life is a great struggle."
Indirect He said, that life is a great struggle.

When applying Rule I the following changes are observed as a general rule :

Now is changed to *then* ; *to day* to *that day*, *thus* to *so*, *come* to *go*, *ago* to *before*, *here* to *there*, *tomorrow* to *next day*, *yesterday* to *previous day* etc., etc.

Rule II.

The reporting verb is in the Present or Future tense.

Wherever this occurs, the tense of the verb in the reported speech is *not changed* at all in passing from the Direct to the Indirect speech.

	Reporting Verb	Reported Speech
Direct	He has told you,	"I *am coming.*
Indirect	He has told you	that he *is coming.*
Direct	He says to me	"I *have been smoking* "
Indirect	He says to me	that he *has been smoking.*
Direct	He will say,	"you have acted wrongly."
Indirect	He will tell you	that you have acted wrongly.

Interrogative Sentences.

When the reported speech is an interrogative sentence, the reporting verb "say" or "tell" is changed into "ask" or "inquire".

	Reported Verb	Reported Questions
Direct	He said to me,	"What book are you reading?'
Indirect	He *asked* me,	what book I *was* reading.

Note: Never write—he asked me *that what* book I was reading. The word *that* is absolutely wrong. Also never write he asked me what book *was I* reading. Note carefully where the verb is to be used in the Indirect speech. For instance suppose we have to put into Indirect the following:—

He said to me, "where are you going?" If we put it into Indirect speech as: He asked me

that where I was going or He asked me where *was I* going—both these are entirely wrong. The only correct way is—He asked me where I was going. In the indirect speech it remains no longer a question and therefore the verb should not go before the subject.

Some more examples :—

Direct He said to me, "why did you beat my boy ?"
Indirect He asked me why I had beaten his boy.
Direct He said to him, "How old are you ?"
Indirect He enquired of him how old he was.

(Never use *that how, that why, that where* etc etc.)

Imperative Sentences.

When the reported speech is an Imperative sentence, the reporting verb "say" or "tell" should be changed to some verb signifying a *command* or a *precept* or *request* and that verb should be selected which is best suited to the sense or context. In changing it from the Direct to the Indirect, the Imperative mood must be changed to the Infinitive.

Direct He said to his servants, "Do this work at once."
Indirect He *ordered* his servants to do that work at once.
Direct He said to the teacher, "Excuse me, sir."
Indirect He *requested* his teacher to excuse him.

Direct He said to me, "Please lend me your rain-coat."
Indirect He asked me to be good enough to lend him my rain-coat.

Direct He said to me, "Do as I tell you."
Indirect He *ordered* me to do as he told me.

Exclamatory Sentences :

When the reported speech consists of an exclamatory sentence, the reporting verb "say" or "tell" must be changed to verbs like "exclaim" or "cry out" or "pray" etc. and that verb must be selected as is most suitable.

Direct He said, "Fine ! we have won."
Indirect He *exclaimed with delight* that they had won.

Direct He said, "Alas ! What a blunder I have committed !"
Indirect He *confessed with regret* that he had committed a blunder.

Students are advised to note one thing very carefully while changing Direct Speech into Indirect Speech : while this is being done, the most important point to remember is that it is never necessary to repeat in the Indirect speech every word spoken by the speaker in the Direct Speech, but it is essential only to convey the *substance*. We may repeat that only the *sense* or *substanee* is to be reported in the Indirect form of Narration. Let us consider the following example :

Direct Mohan said, "I am too tired ; I cannot do this work ; I will go and rest."

Indirect The usual form of its Indirect form as done by an average student will be as follows :—

Mohan said that he was too tired and he could not do that work. He further said that he would go and rest. But this is what is *not* required. Unfortunately students have become mechanical in changing *said* to *told*, *I* to *he*, *am* to *was*, *cannot* to *could not*, *will* to *would* and so on, thereby forgetting the real purpose behind Indirect Reporting. Students generally feel that if they have correctly changed *I* to *he*, *shall* to *should*, *now* to *then* etc., etc. their job is done. As already mentioned, the purpose behind changing Direct Speech into Indirect Speech is to convey the *substance*. We may do the above as follows :—

Indirect *Mohan said that being too tired he could not do that work and would instead go and rest.*

EXERCISES

1. Convert the follwing from *Direct* into *Indirect* :—

He said to me, " Your fault shall be pardoned, if you confess it."

He said, "My mother is old ; we cannot disturb her mind."

The teacher said, "It will give me a great pleasure

if all of you pass the university examination."

The doctor said, "I have thoroughly examined the patient. There is nothing wrong. Only he is very weak."

The Station-master said, "The train is late today. You will have to wait at least three hours more."

Sohan said, "The boy is hiding under the desk. He is really guilty."

Moti said, "Our friend is with us today also, but he shall go tomorrow."

Hedon said, "How confidently he went by us and carelessly! Never moved, nor stirred at anything! Did you observe him?"

Christian said, "As I walked through the wilderness of this world, I lighted on a certain place where was a den, and I laid myself in that place to sleep, and as I slept, I dreamed a dream."

He said, "Stop a bit, sir, I have got a word to say to you."

Arthur said, "Go away, Adam, I don't want to fight you."

Adam said, "No, you don't want to fight me,—you think I am a common man as you can injure without answering for it."

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Arthur said with returning anger, "I never meant to injure you. I didn't know you loved her."

Adam said, "But you have made her love *you*. You are a double-faced man—I'll never believe a word you say again."

Arthur said angrily, "Go away, Adam, I tell you or we shall both repent."

Adam said, "No, I swear I won't go away without fighting you. Do you want provoking any more? I tell you, you are a coward and a scoundrel and I despise you."

Perseus said, "My good women, do not be frightened. The eye is safe I hold it in my hand this very moment."

The King cried, "Aha, Perseus! So you have come back without doing what you promised to do. Your courage is not so great as you would have us believe."

Hercules said, "O false Nessus, you rely on your swift horse's feet to carry you beyond my reach, but my arrow is swifter than the fleetest horse."

Minos cried, "What! Would you risk the life of your father, and do harm to your city, all for love of a stranger?"

Theseus said, "Don't worry, father. I am young and strong. Fear not—I will kill the Minotaur, and come back to you in triumph."

The King said, "The Prince wishes to die alone. Let him do so."

Ariadne said, "Prince Theseus, my heart grieves for you and your friends who must die this dreadful death. You are brave and strong, and your sword sharp. Why should you not slay the monster and escape to-night with all your companions?"

Chiron said, "My son, forget not the lessons I have taught you. Always speak and act the truth, and be kind to all who need your help."

He said, "Alas! Sir, History is only the record of man's foolish deeds."

The Principal said, "Maqbool, I am very sorry. The scholarships have already been awarded. Your application is very late. I cannot help it."

The teacher said, "Krishen Chandra, you are the dirtiest student I have met in life. I wonder why your parents do not look after you."

Harish said, "What! Has the form-master really resigned?"

2. Change the following *Indirect Speech* to *Direct Speech*.

1. In a short speech Lanny told the surrounding multitude that his dear friend, Rick, would soon arrive; but he hoped not before his own death had saved a life so dear as Rick's was to his family, his friends and his country.

2. When Saleem and Sham were sitting together over their cups, Saleem, finding that Sham was very silent, asked him whether he was silent for want of words or because he was a fool.

3. The old king thought that she should be his queen, for her fair face could make even dark Hades light and beautiful.

4. Saying that she was the nymph of the fountain, she told Ceres, the great mother, that she came from the inmost parts of the earths. She said she had seen her daughter seated on a throne at the dark King's side. She felt sorry to relate to Ceres that in spite of her splendour, she (her daughter) wore pale cheeks and that her eyes were heavy with weeping. She further pleaded that she must hasten away.

5. Expressing great surprise and sorrow, Latona, told the men that she would not believe that they would forbid her to drink of that pure water which the gods had put there for all to drink. She pleaded with them that she was weary with long wandering over the desert and her lips had parched with thirst.

6. Rebuking her son and calling him a rogue, the mother told him that in case she heard such news again, he would surely drive her mad, knowing fully well how much she cared for him.

7. The General asked his soldiers to make an advance because that way victory was theirs or else they should be prepared to face disgrace.

8. The father advised his son not to waste time in idle gossip but instead go about and seek a living.

9. On hearing the news of his son's death he exclaimed that great misfortune had befallen his family and that it would be impossible for his wife to survive the shock.

10. The stranger from the city asked the village boy the way to the mosque for he intended to spend the night there.

11. The Principal asked the peon where he had been all the day and why he did not attend his work. He threatened him with dismissal.

12. Seeing that there was no way out the student confessed his guilt and promised to behave better in future. He requested the Head-master to pardon him.

13. The sinner called to God for mercy and prayed forgiveness of his sins.

CHAPTER VII.

ONE-WORD SUBSTITUTIONS

Students often use *many* words where only *one* would do. This makes their writing long and tedious. It takes time too. If the habit of practising one-word substitutes is cultivated, a student will surely learn the way to write precisely and briefly. This habit is of great value in summarising long passages. Below we give some examples of such words properly used in sentences so that students may learn their proper use.

1. A person out to destroy all government and order. *Anarchist.*

   The band of *anarchists* who tried to blow up the Calcutta aerodrome, has been arrested.

2. A tank for fish or water-plants. *Aquarium*

   In the Govt. college, Ludhiana, there is an *aquarium* in the Biology Section.

3. A place where birds are kept. *Aviary*

4. Liable to be called for action. *Answerable*

   The chief accountant is *answerable* for the theft of Rs. 10,000 in the bank.

5. Government by one person. *Autocracy*

6. Representative of one country in another.

   Ambassador

Sir S. Radhakrishnan is India's *ambassador* in Russia.

7. The whole mass of air surrounding the earth. *Atmosphere*

8. One who does not believe in the existence of God or after-life. *Atheist*

9. People found in a country at the time of the earliest known settlement. *Aborigines*

The Dravids were the *aborigines* of India before the Aryans came.

10. Anything that kills germs or counteracts putrefaction. *Antiseptic*

11. A person who starves the body for the good of the soul. *Ascetic*

Lord Budha became an *ascetic* in search of illumination.

12. Deviation from the common rule or standard. *Anomaly*

To find an M. A. working in a Primary school is a great *anomaly*.

13. To make thin or fine or to reduce the strength of. *Attenuate*.

The raid on Kashmir, *attenuated* the schools and colleges numerically.

14. Edward VIII formally renounced the crown in favour of the Duke of York. *Abdicated*

15. To do away with a rule. *Abrogate*

With the change in government so many rules were completely *abrogated.*

16. To understand completely or to absorb food completey. *Assimilate*

You should teach him more of algebra only when he has *assimilated* tbe previous lessons.

He cannot *assimilate* fat into his body.

17. To turn friends into enemies. *Alienate.*

By losing your temper often you only *alienate* your friends.

18. To increase the gravity of an offence or the intensity of a disease. *Aggravate.*

By refusing to admit his guilt he has only *aggravated* his offence.

19. To completely destroy or blot out of existence. *Annihilate.*

The atom bomb *annihilated* Hiroshima.

20. To make more rapid in speed. *Accelerate.*

After covering ten miles, the train *accelerated* its speed.

With uniform velocity we would reach Delhi at 6 o'clock but since the bus *accelerated* its speed, we reached an hour earlier.

21. Act of talking impiously about holy things *Blasphemy.*

To talk against God before a priest is *blasphemy.*

22. A man with narrow and prejudiced religious views. *Bigot.*

It is only *bigots* who brought about communal trouble in India.

23. Great lover of books. *Bibliophil*

Sham has a large library; it appears he is a *bibliophil.*

24. A man with skin and hair of auburn colour.

Blond

25. A woman with skin and hair of auburn colour.

Blonde

26. A woman with dark skin and brown hair.

Brunette

27. A man who is fond of fighting. *Bellicose*

He won't give up fighting; he is so *bellicose.*

28. The crime or the state of having two wives or husbands at once. *Bigamy*

29. Influence exerted secretly. *Backdoor*

Through *backdoor* influence he was appointed on the post for which he did not have the basic qualification.

30. The science of vegetable life. *Botany*

31. People who speak two languages. *Bilingual*

32. Animals equally at home on land and sea.

Amphibia

33. He is able to use his left hand as well as his right. *Ambidexterous*

34. Life-history of a man written by himself.

Autobiography

Mahatma Gandhi called his *autobiography* 'My

Experiments with Truth.'

35. A person who easily believes whatever is told to him. *Credulous*

Being very *credulous*, he easily believes whatever I tell him.

36. A man insensible to kind thoughts or sympathetic feelings. *Callous*

He is so *callous* of heart that the dying child could not invoke his pity.

37. Income sufficient to live on. *Competence*

Rupees Hundred a month cannot be called a competence in these hard times.

38. Men who work in the same department of an office etc. *Colleagues*

Mr. Dhar and Mr. Nazir are *colleagues* in the college.

39. A man who is always inclined to find faults. *Censorious*

40. One who can feel at home in all countries. *Cosmopolitan*

41. Eater of flesh. *Carnivore*

42. Of or for the sake of health *Constitutional*

He always has a *constitutional* walk.

43. Of hair, thin as a hair. *Capillary*

44. State of being without a wife. *Celibacy or Bachelorhood*

Professor Moore never married; he always enjoyed *celibacy*.

45. A roundabout way of speaking. *Circumlocution*

46. A disagreeable vocal sound. *Cacophony*

47. To restrain by force or to compel a person to do a thing by force. *Coerce*

In the last Great War India was *coerced* to side with the Allies against her wishes.

48. Countries that touch each other at the border. *Contiguous*

France and Spain are *contiguous* countries.

49. To cast slander on a person. *Calumniate*

50. Wordsworth lived in the same age as Coleridge. *Cantemporaries*

51. Government by the people. *Democracy*

America is a *democracy*.

52. Government by the nobles. *Aristocracy*

53. Government by officials. *Bureaucracy*

54. Government by the few. *Oligarchy*

55 Government by the rich people. *Plutocracy*

56. An animal that can be tamed. *Domestic*

Dog can be a *domestic* animal.

57. Want of rain. *Drought*

The crops failed because of *drought*.

58. Extreme old age when a man behaves like a fool. *Dotage*

He is past eighty and hence in *dotage*.

59. To give one's authority to another. *Delegate*

The workers *delegated* all powers to their leader to decide the case.

60. To carefully think about a matter. *Deliberate*

The Principal and staff *deliberated* about the course to be taken after the strike.

61. To express disapproval of. *Deprecate*

He *deprecated* my conduct.

62. To lower the value of. *Depreciate*

63. To wander from the point at issue or topic of discussion. *Digress*

The Professor started his talk on Dickens, but he soon *digressed* and talked on 19th century literature in general.

64. To utter slanderous words with a view to injuring a man's reputation. *Defame*

65. Morbid craving for alcohol *Dipsomania*

66. Capable of being drawn into wires. *Ductile*

67. Art practised by statesmen and ambassadors. *Diplomacy*

68. A game or battle in which neither party wins. *Drawn*

Our College Eleven played a *drawn* game against the Biscoe College.

69. A man who thanks only of himself. *Egoist*

One of our professors is an egoist.

70. A thing fit to be eaten. *Edible*

Raw fish is not *edible.*

71. A speech made without any preparation. *Extempore*

Our Professor of English can make *extempore* speeches; he is a man of great learning.

72. Giving and receiving. *Exchange*

73. A person fond of refined enjoyment. *Epicure*

74. Science dealing with the derivation of words. *Etymology*

75. Study of insects. *Entomology*

76. Much like a woman. *Effiminate*

He is shy and *effiminate* in his behaviour.

77. To make atonement for one's sins. *Expiate*

Even his going to the temple every day can't *expiate* his sins.

78. The part of the government which preserves law and order enforces the laws made by the legislature. *Executive*

It is the function of the *executive* to see that people obey the laws.

79. Mental weariness from lack of occupation. *Ennui*

80. To unearth by digging. *Excavate*

Many ruins have been *excavated* at Mahenjadaro.

81. To clear up something difficult or mysterious. *Elucidate*

The teacher was requested to *elucidate* the difficult proposition for the second time.

82. An absolutely clear statement. *Explicit*

The Indian Government have many a time given out an *explicit* statement of their foreign policy.

83. A plan which will produce the desired effect. *Efficacious*

84. To free a person from all blame in a matter.

Exonerate

85. To work out a plan in all its details. *Elaborate*

Please *elaborate* on the results of devaluation.

86. To lay special stress on. *Emphasize*

Out of all the factors of good health he *emphasized* that of cleanliness.

87. To be freed from the charge by the police.

Exculpated

Although detained for three days in the thana, he was immediately released, being *exculpated.*

88. To root out an evil, a disease etc. *Eradicate*

The government is taking strong measures to *eradicate* the evil of drinking.

89. Words inscribed on the tomb of a man. *Epitaph*

90. A man who thinks of the welfare of women.

Feminist

91. A man of unusual habits. *Eccentric*

It is useless to rely upon him, as he is an *eccentric* and may do something unusual.

92. Man filled with excessive and mistaken enthusiasm in matters of religion *Fanatic*

To talk to a *fanatic* against his religion is to invite his wrath.

93. Hopes dashed to the ground. *Frustration*

Because of his failure in B. A. for the third time, he is feeling *frustrated.*

94. One not easily pleased by anything. *Fastidious*

Being a very *fastidious* person, nothing on the part of his new bride availed anything.

95. One who believes implicity in fate. *Fatalist*

Because of unexpected misfortunes and subsequent periods of success, he has become a *fatalist.*

96. Medicine that kills germs. *Germicide*

Penicillin is a wonderful *germicide.*

97. A rule true in most cases. *General*

It is a *general* rule that with the failure of the monsoons in India, crops fail.

98. Person who mends broken window-glasses. *Glazier*

99 A day of gaiety and festivity. *Galaday*

100. Person living in a country of which he is not a citizen. *Foreigner*

101. Fruit-eating animals. *Frugivorous*

102. Grass-eating animals. *Graminivorous*

The cow is a *graminivorous* animal.

103. An office for which salary is not paid. *Honorary*

Mr. Mehta is an *honorary* magistrate in the Amritsar district.

104. Animals that live on herbs. *Herbivorous*

105. State of opposition or antagonism. *Hostility*

The Russian and the American ways of thinking are *hostile* to each other.

106. The killing of man. *Homicide*

Lahore and Calcutta became centres of *homicide* during the days of disturbances.

107. One very careful about one's health. *Hygienist*

108. One who is not fit, according to rules, for something. *Ineligible*

He is *ineligible* for this job because he is not duly qualified for it.

109. A thing which can hardly be believed. *Incredible*

It sounds *incredible*, that man may be able some day to reach the moon.

110. A remedy which never fails. *Infallible*

111. A writing that cannot be read. *Illegible*

My friend, Dr. Raina, always writes an illegible hand.

112. A scheme or plan that cannot be put into practice. *Impracticable*

Your proposal to make us self-sufficient is *impracticable* as it involves a huge amount of money which we lack just now.

113. Something *forbidden by law. Illicit*

He is carrying on *illicit* trade in opium.

114. A desire that cannot be suppressed. *Irrepressible*

Desire for higher studies is *irrepressible* in that ambitious boy.

115. Something *which cannot be imitated. Inimitable*

His skill in riding is *inimitable*.

116. A person *unable to pay his debts. Insolvent*

When no longer able to pay, the firm declared itself *insolvent*.

117. Remarks *which do not apply to the subject in hand. Irrelevant*

While the three friends were discussing the cinema, one of them *irrelevently* began to talk of his family affairs.

118. A problem *never likely to be solved. Insoluble.*
Kashmir problem appears to be *insoluble* by the Security Council.

119. A comparison that is out of place. *Inapt.*
To compare Dickens with Shakespeare is very *inapt*, as one was a novelist the other a dramatist.

120. One who cannot be tired out. *Indefatigable.*
India is working towards progress *indefatigably.*

121. A breaker of images *Iconoclast.*

122 One who can neither read nor write. *Illiterate.*
Peasants of India are mostly *illiterate.*

123. A sound that cannot be heard. *Inaudible.*
The speaker's sound was *inaudible* in the farthest corners of the hall.

124. Liable to catch fire easily. *Inflamable.*

125. A judge or teacher who travels from place to place. *Itinerant*

126. The murder or murderer of one's own mother. *Matricide*

127. The murder or murderer of one's own father. *Patricide*

128. The murder or murderer of king. *Regicide*

129. That which cannot be hurt or wounded. *Invulnerable*

He lives in a fortress and hence considers himself *invulnerable.*

130. Worship of idols. *Idolatory.*

Idolatory is practised by the Hindus.

131. A personal peculiarity. *Idiosyncracy*

It is one of his *idiosyncracies* to go into the details of even the most trifling matters.

It is his *idiosyncracy* to always exaggerate things.

132. To urge to commit crime. *Instigate*

Nathu Ram Godse was *instigated* to commit Mahatmaji's assassination by many of his colleagues.

133. A thing *not subject to change. Immutable*

Nature's laws are generally *immutable.*

134. To involve one in accusation. *Incriminate*

Nazir of second your *incriminated* Iqbal of first year too.

135. To exclaim against a person or thing. *Inveigh*

He had to *inveigh* against Pratap a lot before the latter could improve.

136. A person who dies without making a will. *Intestate*

There was lot of litigation among the sons for the property, because the father died *intestate.*

137. One given to continual talking. *Loquacious*

Sheikh is the most *loquacious* boy in our class.

138. A bird *that comes and goes with the seasons.* *Migratory*

139. Rule by the mob. *Mobocracy.*

140. The first speech delivered by a man. *Maiden*

At his *maiden* speech, he felt very nervous.

141. A hater of the institution of marriage. *Misogomist*

142. Practice of being married to one at a time. *Monogamy*

Generally speaking the Hindus practise *monogamy.*

143. A hater of woman. *Misogynist*

144. Hater of mankind. *Misanthrope.*

He is a cynic and *misanthrope*; he hates all talk about uplift of humanity.

145. A hater of learning or knowledge. *Misologist*

146. Marriage with a person of inferior social status. *Mesalliance*

A Brahman marrying a Sudra is considered by Hindus as a case of *mesalliance.*

147. Metals *that can be hammered into sheets.* *Malleable*

148. To detract from the importance of an event. *Minimize*

149. A rigid disciplinarian, especially in the army or navy. *Martinet*

150. Belonging to the Middle ages. *Medieval*

151. A society or conception *where money or gain is the most important consideration.* *Materialistic*

European society is mostly *materialistic*; such is the result of capitalism.

152. A building where dead bodies are kept. *Mortuary*

153. A cinema show held in the afternoon. *Matinee*

154. A man *with evil reputation.* *Notorious*

He is a *notorious* drunkard.

155. A medicine that induces sleep. *Narcotic*

156. A new word used by an author. *Neologism*

157. Admitting a person to the citizenship of a state to which he does not belong. *Naturalization*

Naturalization of Indians in America is very strict.

158. A person suffering from nervous disorder. *Neurotic*

159. Undue favour from a high official to his relatives. *Nepotism*

The Deputy Commissioner was charged with *nepotism* and therefore dismissed.

160. One who is all powerful. *Omnipotent*

God is supposed to be *omnipotent.*

161. A word no longer in use. *Obsolete*

162. An eight-sided figure. *Octagon*

163. To turn out of society or fellowship. *Ostracize*

He has been *ostracized* from his community because of his vices.

164. One who believes that all is right with the world.

Or

One who believes in the bright side of things. *Optimist*

He is an *optimist* and believes that prosperity is just round the corner.

165. Ordinary or commonplace remarks. *Platitudes*

In the convocation address the minister's speech was full of *platitudes.*

166. A man who loves his fellowmen and works for them. *Philanthropist*

Mahatma Gandhi was a great *philanthropist.*

167. A man who is a lover of woman. *Philogymist*

168. One who walks on foot. *Pedestrian*

Pedestrians are expected to keep to the foot-path.

169. A remedy for all diseases. *Panacea*

People wrongly supposed that penicillin was a *panacea.*

170. One who does not care for literature or art. *Philistine*

171. Practice of marrying more than one wife at a time. *Polygamy*

172. Practice of marrying more than one husband at a time. *Polyandry*

173. Animals that feed on fish. *Piscivorous*

174. Tendency to quarrel or fight. *Pugnacity*

175. The creeper that exists only by living upon and drawing sustenance from a tree.

or

A person living on the labour of others. *Parasite*

The idle are *parasites* on society.

176. A lover of learning especially of Mathematics. *Philomath*

177. Work of an author appearing after his death. Child born after the death of its father.

Posthumous

178. Medical examination of a body held after death.

Postmortem

As he was suspected to have been poisoned, his dead body was subjected to *postmortem*.

179. Property inherited from one's father or ancestors.

Patrimoney

His *patrimoney* consists of two bungalows and a house-boat.

180. A lady's umbrella. *Parasol*

181. A writer who borrows words and ideas from another author and tries to pass them on as his own. *Plagiarist*

Plagiarists get usually exposed in no time.

182. A person particular about the purity of his language. *Purist*

183. One who takes a dark view of things.

Pessimist

He thinks he cannot succeed even after hard work; he is a *pessimist*.

184. To appropriate public money or goods entrusted to one's care. *Peculate*.

185. To preserve from extinction. *Perpetuate*

Reproduction is a means to *perpetuate* the race.

186. That which precedes an event or indicates its approach. *Precursor*

Flowers are generally the *precursors* of fruit.

187. A man who is liked by everybody. *Popular*

Our Professor of physics supposes himself to be very *popular*.

188. Dramatic performance with dumb show.

Pantomime

189. A person who amuses himself by love-making.

Philanderer.

190. The sum paid to a man for a piece of work.

Remuneration

His *remuneration* for the performance was Rs. 50/-.

191. People who take up arms against a government.

Rebels

In Greece the *rebels* are still fighting.

192. Too much official formality. *Red-tepism*

Your appeal will take a long time to be considered because of official *red-tapism*.

193. To be reserved in speech. *Reticent*

They could not understand his reactions to the proposal, for he is very *reticent* and speaks little.

194. Having reference to what is past. *Retrospective*

He disoussed many things with his friend and *retrospectively* about the second World War also.

195. To restore to life from apparent death.

Reanimate

196. One who walks in sleep. *Somnambulist*

197. One who talks in sleep. *Somniloquist*

198. An office with no work but high pay. *Sinecure*
The President's job is supposed to be a *sinecure.*

199. Person who helps a stranger or a helpless person in difficulties. *Samaritan.*

200. Person who does not care about pleasure or pain. *Stoic*
It is difficult to cultivate a *stoic* attitude to life.

201. Act of violating the sanctity of church. *Sacrilege*

202. At one and the same time. *Simultaneously*
They reached the station *simultaneously.*

203. To render safe from germs. *Sterilize*
One must always use *sterilized* brushes in shaving.

204. Speaking out when alone. *Soliloquy*

205. To send large sums of money as aid.
Subsidize

206. To take place at the same time as another event. *Synchronize*
The death of Mussolini *synchronized* with the fall of Hitler.

207. Mad belief that one is God. *Theomania*

208. Marking the skin with indelible marks. *Tattoo*

209. To wait on events. *Temporize*

210. The rise and fall in waves. *Undulate*
The water of the lake *undulated.*

211. Word for word. *Verbatim*
He could relate the speech *verbatim.*

212. Full of words. *Verbose*

His style is always *verbose*, though it contains little thought.

213. One who eats vegetables only. *Vegetarian*

214. Not to be able to decide between one thing or another. *Vacillate*

My younger brother is still *vacillating* as to what career he should adopt.

215. Man who thinks always of his health. *Valutudinarian*

216. To establish the justice of a cause *Vindicate*

Both Pakistan and India are trying to *vindicate* their stand on the Kashmir question in the Security Council.

217. A fault that may be forgiven. *Venial*

218. A person with long experience in any occupation. *Veteran*

He is a *veteran* soldier and knows his job.

219. Animal that cannot be tamed. *Wild*

220. Able to keep water out. *Water-Proof*

221. Place where clothes are kept. *Wardrobe*

222. Place where animals are kept. *Zoo*

223. Science of animal life. *Zoology*

From the reading of the above one-word substitutes the student can easily see that some words are given in their noun-forms, some in the adjective forms while some are given in the adverb-forms. But it is not difficult to make a noun or adjective even

out of a one-word substitute adverb and vice versa. For instance adjective from *Democracy* would be *Democratic* and the latter would mean *of or belonging to or concerning democracy* we say America is a *democracy* or voting is a *democratic principle.* Similarly from the word *simultaneously* we can have *simultaneous ;* from *Botany* we have *Botanical*; from *Entymology* we have *Entymologist*; from *Insolvent* we have *Insolvence* etc., etc.

CHAPTER VIII.

LETTER WRITING

Introduction

Now who does not write letters? Every literate human being is faced one time or the other with the problem of writing letters. These have attained through course of time the distinction of being a great and easy means of communication. Particularly do these mean a lot to students, for sometimes they are obliged to write letters in spite of themselves. A certain method or technique has developed in writing letters. But those who do not 'pose' and are not self concious write good letters. In fact, if letters are written simply, naturally and directly, without taking recourse to set phrases and conventional expressions, our letters become readable and are sure to be judged favourably. Students are to guard against that 'Pose' and while writing letters in the examination hall, they have to forget for the time-being that they are examinees. The extent to which a student can succeed in his letters to shake off the awareness of being in the examination hall, will determine the excellence or otherwise of his letters. In other words every student has to write his letters simply, directly and naturally.

The charm of a good letter lies not in good English as is generally supposed. Nor does it even lie in an attempt to use high-flown language. The charm of a good letter essentially lies in its style or the way one conveys or communicates one's purpose or subject. The Indian way of writing letters has unfortunately become artificial and consequently hackneyed. Too much of everything is bad. The Indian mind is naturally reserved. But letters—at least personal ones—are always compared to *tete-tete* or heart - to - heart conversation. Punctuating our letters with reservations smacks of bad manners while we talk or write to our friends and relatives.

And if we follow the English way of writing letters i.e. if we are frank, simple and direct, we shall certainly achieve the aims and ends of good style. All this means that so far as particularly personal letters are concerned, we should not hide what we really feel. We should attempt to be personal, even humorous and absolutely unconventional. In letters that are social and business ones—we should be direct, simple and brief.

There are some 'rules' that must be obeyed. To simplify matters, there are four broad divisions of letter-writing :—

1. Personal letters. 2. Business letters.
3. Official letters and applications.
4. Social letters—Invitations etc.

1. Personal Letters

Letters that pass between friends and relatives are called personal letters. These cover a very wide range of subjects, right from serious domestic problems to most non-serious affairs of life. The tone of personal letters is always that of a heart-to-heart talk.

A normal human being is not expected to hide anything from his friends or relatives.

The following parts of such letters are to be carefully studied :—

(*a*) Address of the sender and date.
(*b*) Salutation. (*c*) Body. (*d*) Closing paragraph.
(*e*) Subscription and name of the sender.

Let us take up these one by one :

(*a*) Address of the sender is written at the right hand top corner and the date below it.

For example :—

4, S. P. College Hostel,
Srinagar,
Dec. 9, 1949.

Or

Dar Manzil,
Residency Road,
Srinagar,
18th June 1949.

Or

12, Anapur Lodge,
17, Thornhill Road,
Allahabad.
The 8th of Nov. 1949.

In this part of the letter, two things are to be carefully noted :—

1. The place of commas and full stops.

2. Three ways of writing the date. Either write Dec. 9, 1949 or 9th Dec. 1949 or the 9th of Dec. 1949. To write in any other form is wrong.

(*b*) Salutations and subscriptions :—

Salutations	Subscriptions
1. Relations older than the writer are addressed as :— My dear father, My dear brother,	1. Yours affectionately, or yours very affectionately, or your most affectionate son or brother etc. Sign only first part of the name. —Nazir, Krishna, Sham..... Note there is no apostrophe (') at the end of 'yours'.
2. Those younger than the writer are addressed by their pet names or by the	2. Yours affectionately, your very affectionately, your affectionate or

SALUTATIONS	SUBSCRIPTIONS
first part of their names:– My dear Kunti, My dear Cuckoo, My dear Yusuf,	most affectionate, uncle, father, brother etc.
3. Intimate friends, Dear Nazir, My dear Sidartha, Dear Zuhida,	3. Yours sincerely or very sincerely, Your sincere friend, Nanda, Surendra, Shanta (write only the first part of the name).
4. Less intimate friends, My dear Sharma, My dear Kaul,	4. Yours sincerely, Raj Kapur, Manmohan Dhar (sign full name)
5. Acquaintances— Dear Mr. Khosla, Dear Mr. Gilkar,	5. Yours sincerely, (sign full name)
6. Strangers :— Sir or Dear Sir Madam, Dear Madam,	6. Yours truly, (not truely) (Sign full name)
7. Ladies not related to you :— Dear Mrs. Anwar, My dear Miss Gupta,	7. Yours sincerely, (full name)

(*b*) We shall now discuss the body of personal letters. In writing such letters no formalities are to be observed. Students should avoid using such sentences as "Your letter of the 8th instant to hand" or "Got your letter and was glad to go through its contents... We are all well here and hope that by God's grace you too are enjoying perfect health and happinesss." Personal letters should be begun straightway. That which is uppermost in your mind should be conveyed without observing any epistolary ceremonies. Throughout the body of a personal letttr heart-to-heart talk tone must be kept up. One should express oneself freely and naturally. What we call personal, human or intimate touch should be uppermost.

(*c*) The closing paragraph.

A personal letter may close with such complimentary expressions as :—

With love, I am,
With best wishes, I am,
With kind regards, I am,
With strangers, we may close as

I am,
Yours Truly,
M. Sultan.

Avoid :— (*i*) Use of initials in the salutation. Don't say My dear K. K. Hakku; simply say My dear Hakku.

(ii) Don't say *your* sincerely say *yours*.....

(iii) Avoid *thanking you in anticipation*,

Believe me,

Yours sincerely,

Also avoid :—

Any service for

Yours sincerely,

(*iv*) For B. C. say best compliments. Don't write *your goodself*, *your honour* etc.

Note :— If you remember something important to be written after the subscription, write that below as :—

P. S. (Post-Script). Please don't forget sending me a wrist-watch on my birthday.

In order to avoid confusion we must write at the foot of a private letter in the left hand corner the name and address of the person to whom the letter is addressed ; as :—

2nd Bridge,
Srinagar.
10th May, 1949.

My dear Pushpa,

... .
... ...

Yours sincerely,
Razia.

Miss Pushpa Kaul,
18, Exchange Road,
Lucknow.

II. Business Letters.

What differentiates a business letter from a personal one is that while the latter may be confidential and discursive, the former must be clear, brief and definite and to the point. There must be nothing irrelevant, redundent or beyond what is required to be conveyed. Of course courtesy should be the keynote—courtesy without an anxiety to please—of business letters.

In business letters one need not necessarily stick to set words and phrases such as "with regard to my qualifications," "for which act of kindness I shall feel ....." or "your good self" etc., etc. Language can be varied according to sentiments.

The address of the sender and the date are written as in a personal letter, at the top right hand corner of the paper.

The name and address of the person or persons addressed are written on the left hand side a little lower than the sender's address. As:—

The Jammu & Kashmir Bank Ltd.,
Residency Road,
Srinagar.
March 2, 1950.

Messrs Wani and Co;
Baramulla (Kmr).

The usual form of salutation is 'Dear Sir' or 'Dear Sirs', 'Dear Mr ....' is used when personal acquaintance also exists.

The subscription of a business letter is:

I am, Sir (or
Dear Sir, or Gentlemen or
Madam)
Yours faithfully,
Raj Kapoor.

A business letter is begun in a business-like manner or with a reference to the correspondence already passed between the parties.

Letters to Editors have their salutation as 'Sir' and subscription as 'Yours Truly' or 'Yours etc., etc.'

III. Official Letters and Applications.

In such letters the name and address of the sender are written at the left-hand corner of the paper:—

From
G. Gopal,
Special Secretary,
Ministry of External Affairs,
Govt. of India
New Delhi.

The name and address of the person addressed to come immediately below the sender's address. The name

of the officer addressed is omitted; only his designation is given :—

To

The Director of Education,
Jammu and Kashmir State,
Srinagar.

The date in an official letter is given either at the top right-hand corner or in a line below the address of the person addressed, along with the number of the letter :—

No. 64/47, Srinagar. Dated the 18th July 1947.

'Sir' is the only salutation in an official letter. The subscription can have different forms :—

1. From a senior officer to a junior one :—

I have ete., etc...
P. N. Zutshi,
Director.

2. From a junior to a senior officer or from a senior to a junior one :—

I have the honour to be,
Sir,
Yours faithfully,
N. Din,
Inspector of Schools,

Note: Since the end of imperialism in India, the form "Your most obedient servant" has been replaced by simply "Yours faithfully."

IV. Applications.

The address of the applicant may be given at the top right-hand corner of the page. Thus:—

4, Park Road,
Srinagar.
September 7, 1949.

or it may be given at the end just below the signature after the subscription. As:—

4, Park Road,
Srinagar.
7th Sept. 1949.

I am,
Yours faithfully,
J. N. Bhan.

Avoid using such set forms as "Most humbly and respectfully I beg to state." or "Being given to understand through a reliable source." or "I shall ever pray for your prosperity."

Always in applications state in facts in a natural manner. Never boast of your capabilities. Copies of the testimonials should be always attached.

V. Social Letters and Invitations.

If these letters are in the third person, these are said to be very formal. If once the third person pronoun is used, it should be used throughout. Social letters can be written in the way of personal letters. In that case they obey the same rules for salutation

and subscription. No form of salutation is required if they are not like personal letters. For model invitation letters student is advised to read some in the subsequent pages.

SOME MODEL LETTERS

1. Personal Letters.

Write a letter to your friend congratulating him on his betrothal.

8, Aerodrome Road,
Srinagar.
Dec. 20, 1949.

Dear Suresh,

So you are betrothed and would not inform your friends! Heartiest congratulations, old boy, all the same!

It was only the other day that Qadir broke this news to me. I would not believe it, trust me. And when he told me it was Oma, our sometime class fellow, it was a great surprise. Your efforts have been crowned with success. And you are devilish clever in having succeeded in securing your father's consent. Now do let us know all. Your father is not an easy nut to crack.

Suresh, you are certainly a lucky dog. Oma is nice and behaves nice.

I trust you won't forget your friends when marriage

actually comes off.

Yours sincerely,
Ahmed.

2. Write a letter to your father who is away giving him all the news. (P. U. Inter. 1932)

Krishna Lodge.
Nehru Road,
Indore.
8th June, 1949.

My dear father,

While you are enjoying your holiday in Kashmir amidst its scenery, I write to tell you about things of consequence that have occurred here during your absence.

Pran is showing symptoms of absolute carelessness. He was perhaps afraid of you but since your departure he has grown awfully unruly and only yesterday he kicked his teacher in the class. I fear, father, a heavy penalty shall be inflicted on him by the school head-master and unless you write to Mr. Deshpande, Pran is sure to bring disgrace to himself and to the family.

Father, you will be glad to know that Sheilla won a prize a fortnight ago for being the most handsome and clean child in all Indore. The Mayor and his wife had all praise for Sheilla. But mother

is so much annoyed with you, perhaps because you went to Kashmir alone! She hopes you will behave better in the future!

Satish, our neighbour has been promoted to the rank of Asstt. Superintendent Police only a month ago. I wish I could be one myself some day. Satish's wife has grown very vain.

Your friend Mohan Babu misses you very much and feeling very melancholy these days. When should he expect you back?

Yours affectionately
Prakash.

II. Business and Official Letters

1. Letter Ordering goods,

Barrack No. 7,
Anand Parbat,
Karol Bagh,
Delhi.
Oct. 19, 1948.

Messrs Ram Nath and Co.,
Dealers in Honey and Saffron,
5th Bridge,
Srinagar, (Kashmir).

Dear Sirs,

Please oblige me by sending at your earliest convenience the following :—

1. Honey — 4lbs.
2. Saffron — 8 tolas.
3. Almonds — 15 seers.

I am remitting the Price by a bank draft.

Yours faithfully,
Swarup Chand Mehta.

2. From a manager of a bank to a Depositor regarding a cheque.

The Lloyds Bank Ltd.
Srinagar.
8th October, 1947.

R. N. Bakhshi, Esq.
6th Bridge,
Srinagar.

Dear Sir,

I hereby inform you that cheque No. 8374 for Rs. 150, drawn by you in favour of Mr. Aziz Dar, was presented to us for payment yesterday. Payment was withheld as the signature on the cheque did not tally with your 'specimen signature' in our possession.

Yours faithfully,
J. Drinkwater,
Manager.

3. From a policy-holder to a bank paying his Insurance premium to an Insurance Company through the bank.

The Manager,
The Punjab National Bank Ltd.,
Srinagar.

Dear Sir,

Please place to the credit of the Oriental Life Assurance Co., Ltd., Delhi, the sum of Rupees one hundred, sent herewith, towards the payment of premium on my policy No. 166030.

Yours faithfully,
G. N. Khosa

4. From a depositor to the manager of a bank asking him to transfer money from Srinagar to London for the educational expenses of the depositor's son, who is in London.

The Manager,
Lloyds Bank Ltd.,
Srinagar.

Dec. 20, 1949.

Dear Sir,

Please remit to your Pall Mall office the equivalent of Rupees one thousand, for which I enclose a cheque, to be placed at the credit of my son, Mr. Sadhartha Dhar, who has an account in your Pall Mall branch, London.

5, Exchange Road,
Srinagar.

Yours faithfully,
N. N. Dhar.

III. Social Correspondence

1. Invitation in the ordinary letter form (Informal manner).

Dareyl Manzil,
Maharaj Bazar,
Srinagar.
20th August '47.

Dear Mr. Mirza,

We shall be pleased if you and Mrs. Mirza dine with us on Friday next, the 28th instant at 8-30 p. m. We have invited a number of friends and we hope you sha'nt fail us.

Yours sincerely,
Mohd. Maqbool.

Reply declining invitation.

Dear Mr. Maqbool,

We regret that owing to the illness of my wife, we shall be unable to dine with you on the 28th instant.

Yours sincerly,
G. A. Mirza.

2. Invitation in the formal (3rd person form) manner.

Mr. and Mrs. Atal request the pleasure of the company of Mr. and Mrs. Tripathi at dinner at their house on Monday, the 4th of January 1950, at 8 p. m.
18, University Road,
Nagpur.

3. At Home—An invitation.

Mr. and Mrs. Sharma,

AT HOME

to Mr. and Mrs. Gupta

on Sunday, 5 p. m. to 8 p. m.

April 10, 1949.

R. S. V. P.

G. L. Sharma,

18, Thornhill Road,

Allahabad.

EXERCISES.

Write the following letters :—

1. To your friend congratulating him on his success.
2. To an old friend asking advice.
3. A letter of condolence to your cousin.
4. A letter to your sister telling her how you hate your studies.
5. A letter to your father complaining against your elder brothers and sisters.
6. To your former class-fellow about the meanness of one of your teachers.
7. To a sister making her share a secret.

8. A letter of apology to a friend with whom you recently quarrelled.

9. To your mother requesting her to persuade your father to send you more money.

10. To your mother giving her reasons why you cannot marry at present.

11. A letter to a friend about a sad experience.

12. To your younger brother suggesting some interesting books to read.

13. To your friend who recently left your college telling him what has happened since his departure.

14. To your cousin visiting your college for the first time advising him how to behave.

15. To the Manager of the Sunshine Insurance Co. Ltd., telling him that you did not receive any proper receipt of your last premium.

16 To the Agency Manager of Messrs Tata Iron and Steel Co. to send you girders.

17. To Messrs Kapur and Sons ordering a few books.

18. To a general merchant regarding the bill you paid against goods.

19. To the Manager, Scientific Apparatus Co., Ambala, ordering apparatus for your college laboratory.

20. To the Manager, Karan Singh Woollen Mills Ltd., ordering tweeds, rugs and wool.

21. Write a letter to the Station-master complaining against the rude behaviour of station coolies.

22. To the Editor of a local newspaper giving him the correct version of the fight that took place in your mohalla.

23. To the President, muncipality, complaining against the lack of sense of duty among the jamadars and sweepers.

24. To your friend on the loss of his mother.

25. To your friend congratulating him on his securing a medal in an Inter-College debate.

26. To the Inspector of Police informing him of theft in your house, with particulars of the things stolen, and of the facts which might prove helpful in investigation.

27. To your father about a man in your College who pretends to be most important in the College and without whom, he thinks, the College cannot function.

28. To your friend in a college in Hyderabad, giving him detailed information about extra-mural activities in your college.

29. To your cousins at Muradabad writing them to spend their summer vacation with you in Kashmir, giving them main features of your programme.

30. To your maternal grandfather 'advising' him to make his will.

31. To your elder sister at Jammu about the treatment of your step-mother towards you.

32. Write a farewell address to a professor who has been transferred elsewhere.

33. To a friend who suspects you of spreading false rumours about him, explaining yourself thorougly.

34. To the Physical Director of your college suggesting to him ways and means to improve the general tone of games in the college.

35. Imagine yourself a member of the teaching staff of the college. Write a strong letter to the Principal suggesting him how to improve the general tone of discipline in the college.

36. To your landlord asking him to put the house where you reside in proper state of repair, especially the roof, and to have the whole house white-washed and painted.

37. Write a letter to the Prime Minister of your province suggesting him how to end corruption and nepotism.

38. To a friend about a man or woman you hate most in the college.

39. Write an application to the Principal of your college requesting for half-fee concession.

40. An application to the Principal of the college regarding the condition of the hostel, particularly its kitchen.

41. An application to the Inspector General of Police, for the post of an Inspector.

42. To the Registrar, Co-operative Deptt., for a post of a sub-inspector.

43. To the Principal of the College for the post of a Lab. Assistant in your college.

44. To a publisher, pointing out the desirability of a reduction in the price of college books.

45. An invitation to a farewell party.

46. An invitation to the wedding of your brother.

47. Write a brief notice announcing the organization of a Fellowship Society in your College for both outdoor and indoor activities.

CHAPTER IX.

PRECIS - WRITING OR SUMMARIZING OF PASSAGES.

Summarizing of long and short passages, speeches, paragraphs, and given extracts is an art. We should understand that this art means a certain kind of economy in words without any conspicuous austerity-damage to the rhythm of thought. In other words there should be no sacrificing of words at the expense of thought.

Generally, summarizing means shortening. It implies a systematic trimming and clipping of superfluous and unnecessary words, and even sentences, so as to get at the most essential part of any given passage or paragraph. The object is to express the gist of a passage in a few words. Naturally, in this process somethings are bound to be left out and the net result can not possibly represent the original passage because in the end the original passage will be shorn of all the illustrations, decorations, verbosity and unnecessary construction of complex sentences.

The main aim in summarizing is to be concise, and finally to be accurate. This does not mean that we should reduce the original passage to a telegraphic

communication and leave it to somebody else to fill in the blanks. The summary may not represent the original passage, but it must give the sense of the original as accurately as possible. We should not leave out anything that is necessary for getting a clear impression and real understanding of the given passage.

There are no hard-and-fast rules about the proper length of a summary in relation or proportion to the length of the original passage. However, according to accepted opinions a summary should never contain more than one-third of the number of words in the original passage. The best known way of forming a rough estimate of the number of words in a given passage is to multiply the number of lines with the number of words in any particular line. In this way the student will know the approximate number of words that his summary should contain. The student is advised to consider the following points in summarizing :—

(*i*) In order to grasp the meaning and spirit of the passage it should be studied very carefully.

(*ii*) In this process of reading the really important points should be underlined. The student should try to pass over or eliminate the superfluous or unnecessary details, illustrations and decorations.

(*iii*) It is not necessary to follow the order of thought in the given passage. The student can deviate from the given order of thought to make it short, more accurate and clear. But he should remember that in these circumstances it is necessary that the order of thought evolved should be systematic.

(*iv*) Students should remember that summarizing is more a reproduction of the original essential points of the given passage in a concise form in their own words than a true and short carbon copy of the original piece. So the effort should be to reproduce the essential points as far as possible in their own words. The words should fit with ease in the pattern of thought. It should be clear intelligible.

(*v*) First of all the student should prepare a rough draft of his summary and arrange his words and sentences in their proper places. He is at liberty to trim and prune as he likes before giving it the final shape and length.

(*vi*) Spelling, grammar and punctuation mistakes should be avoided and corrected. As every one will agree a small accurate piece cannot afford to carry the burden of such mistakes. In a small passage these mistakes stand out conspicuously and even a very benevolent

examiner cannot ignore them.

(*vii*) Finally it is always profitable to find a short title that sums-up the subject of the passage. There can possibly be no strict rule for this. Passages differ in subject and the only way of finding a suitable title is to rely on one's own intelligence. However, the title should sum up the subject of the passage in an intelligent way. The title should be an appropriate phrase. Students should remember that a full-length sentence can never be the title of any passage.

Examples

EXAMPLE : I

I. The value of a university for educational purposes lies not principally in its examinations, not even wholly in its teaching, however admirable that teaching may be. It lies, and must lie, in the collision of minds between student and student. We learn at all times of life, but perhaps most when we are young, as much from our contemporaries as from anybody else, and when we are young we learn from our contemporaries what no professor however eminent, can teach us. Therefore, it is that while I admire the lives—admirable beyond any power of mine to express my admiration—the lives of those solitary students who, under great difficulties, come up to Edinburgh

or some other university, and without intercourse with their fellows, doggedly and perseveringly pursue their studies—very often under most serious pressure of home difficulties,—their course, however admirable, is not the course which can give to them to the fullest those great advantages which are possessed by those whose lot is more happily cast than theirs. I, therefore, associate myself, entirely with what Lord Rosebery said as to athletics. I do not think that the athletic movement has been overdone. I believe on the contrary, that intercourse between students which it has produced, the organisation to which it has given birth, and the goodfellowship which it has secured, are of infinite educational value. (*P. U. 1933*)

Precis:

1. A university is not valuable primarily for its education and examinations, but for the oppertunity it offers to different students to come together and learn from one another. There may be students who are forced by their circumstances to limit their activities to study and cannot afford to join their more happily placed fellow-students in the playground. Athletic movement has helped the students to come into contact with one another on a basis of comradship. This movement has proved of great instructional and educational value.

2. A university is valuable for the oppertunities

offers to students to come into instructional contact with one another at an age which is most receptive. There may be students who are forced by their domestic circumstances to limit themselves to their studies and examinations and cannot afford to join their more fortunate friends in the playground. But this does not mitigate the importance of athletic movement which is of great educational value in the sense that it creates fellowship.

EXAMPLE: II

Practically all the progress that man has made is due to the fact that he is mortal. He has recognised that he is in this world only for little while, and this knowledge has been a good to stimulate him to make diligent use of whatever talents he is endowed with. The secrets of Nature have been wrested from her grudging fingers by men who, knowing they were mortal, have sought to comprehend the mystries of the world around them in the hope that knowledge might enable them, if not to circumvent death, at least to ameliorate the asperities of life for themselves and others.

All our instincts and emotions are reinforced by death. If we were not mortal, the paternal and maternal instincts would not dominate our lives so strongly as they do. If we knew that we should never die, we should have no desire for children to

perpetuate our names and carry on the succession of the race. Thus, ultimately, we should arrive at a world without a child; and a world without a child would be a place in which there was no call for some of the most beautiful emotions to which the human soul can give expression. And death lends a peculiar sanctity to human love. A man may love his books, but the love he bears his wife, his children or his friends, is something deeper and more sublime; it is a love intensified by the thought that human life is a finite thing, which may at any moment be touched by the finger of death. *(P. U. 1932)*

A carefull study of the passage makes it clear that the author has attempted an elaboration or expansion of one single thought i. e. the impetus of mortality to human life or the influence of death on man. The author has tried to portray the reactions of man's knowledge of final death, and at the same time he has hinted at the possibilities of the absence of death and its consequences.

The passage starts with a definite statement that the up-to-date progress of man is due to his knowledge of ultimate death. This is the main foundation on which the author has raised the structure of his argument. In other words the lines that follow serve as a justification for the original statement by reinforcing it by different arguments. Taking the passage

as a whole we come to the following conclusions :—

1. That man knows he is mortal and death is the ultimate end.

   That he has to live only for a limited period so he must try to get the most from his life.

3. That with a diligent use of his talents he has conquered the natural forces and has pressed them into his service for the utmost comfort of his transitary existence. This has led to progress which he has achieved.

4. That had there been no death, man would never struggle to achieve so much in such a short time.

5. That, strong human instincts and emotions are a direct result of the knowledge of mortality. Man wants a propagation of his own self simply because he knows his final fate. His desire and love for children brings out the best in him. He wants that his race should continue even after his death.

6. That his love for his children, wife and friends is intensified by the knowledge that one day he is bound to leave them.

7. That keeping all the above facts in view man struggles hard to improve his lot in this

world. This struggle is progress which is due to his knowledge of death.

So in this way we complete the circle of thought in the above passage. As is evident the above passage approximately contains 234 words. We have to reduce this to 78 words for a summary.

Man's knowledge of the transitariness of life is the cause of all his progress. For this reason he has harnessed all the forces of Nature and solved the surrounding mystries for his own greater comfort. He loves children because he wants a continuous propagation of his name and race. His love becomes more intense and sacred for children, wife and friends because he knows his own final fate. (67 *words*)

The passage deals with the reaction of man to the knowledge of death so you can easily give a suitable heading or title to it.

EXAMPLE: III

It happened one day about noon, going towards my boat, I (Robinson Crusoe) was exceedingly surprised with the print of a man's naked foot on the shore, which was very plain to be seen in the sand. I stood like one thunderstruck, or as if I had seen an apparition; I listened, I looked round me, I could hear nothing nor see anything. I went upto a rising ground to see further; I went up to the shore, but it

was all one; I went to it again to see if there were any more, and to observe if it might not be my fancy; but there was no room for that, for there was exactly the very print of a foot—toes, heel, and every part of a foot; how it came thither I knew not nor could in the least imagine. But after innumerable fluttering thoughts, like a man perfectly confused and out of myself, I came home to my fortification, not feeling, as we say, the ground. I went on, but terrified to the last degree, looking behind me at every two or three steps, mistaking every bush and fancying every stump at a distance to be a man, nor is it possible to describe how many various shapes an affrighted imagination represented things to me in; how many wild ideas were formed every moment in my fancy, and what strange unaccountable whims came into my thoughts by the way.

(*Robinson Crusoe*)

Hints :

It is clear from the passage itself that it is a narrative form of some incident. The only thing important about such passages is that the student should try, as for as possible, to put it in Third Person with a Past Tense.

A careful study of the passage will reveal certain repetitions and details which are not essential to the structure of the passage. A fairly safe trimming

is possible without any serious harm to the sequence of facts.

The facts in the passage are as follows:

1. Robinson sees a footprint on the sand.
2. He never expected to see it because he thought the place to be utterly uninhabited by any living human being except himself.
3. This novelty of his experience gives rise to certain misgivings and his imagination is confounded to the extent of playing tricks with his commonsense. He is frightened and his fear creates apparitions for him out of the usual light and shade.

This would be a summary of the passage:

One day, while going towards his boat, Robinson was greatly surprised by a clearly visible foot print of a man on the sand. He could not believe his senses and found no explanation for its presence there. He searched everywhere but found nothing to explain it. He was frightened and nervous about the unknown and went back to the refuge of his home. He felt jumpy and fear played strange tricks with his imagination.

(75 *words*)

EXAMPLE: IV

One of the most ominous and discreditable symp-most of the want of candour in present day sociology

is the deliberate neglect of the population question. It is, or should be, transparently clear that, if the state is resolved, on humanitarian grounds, to inhibit the operation of natural selection, some rational regulation of population both as regards quantity and quality, is imperatively necessary. There is no self-adjustment, apart from starvation, of numbers to the means of subsistance. If all natural checks are removed, a population in advance of the optimum number will be produced, and maintained at the cost of reduction in the standard of living. When this pressure begins to be felt that section of the population which is capable of reflection, and which has a standard of living which may be lost, will voluntarily restrict its numbers even to the point of failing to replace deaths by an equivalent number of new births, while the under world which always exists in every civilised society—the failures and misfits and derelicts, moral and physical, will exercise no restraint, and will be a constantly increasing drain upon the national resources. The population will thus be recruited in a very undue proportion, by those strata of society which do not possess qualities of useful citizens.

The importance of the problem would seem to be sufficiently obvious. But politicians know that the subject is unpopular. The unborn have no votes. Employers like a surplus of labour, which can be drawn

upon when trade is good. Militarists want as much food for powder as they can get. Revolutionists instinctively oppose any real remedy for social evils; they know that every unwanted child is a potential insurgent. All three can appeal to a quasi-religious prejudice, resting apparently on the ancient theory of natural rights, which were supposed to include the right of unlimited procreation. This objection is now chiefly urged by celibate or childless prieste; but it is held with such fanatical vehemence that the fear of losing the votes which they control is a welcome excuse for the baser sort of politicians to shelve the subject as inopportune. The socialist calculation is probably erroneous; for experience has shown that it is aspiration, not desperation, that makes revolutions.

(*Allp*: 420 *words*)

A minute and careful study of the above passage will show that the writer has made the fullest possible use of his vocabulary in dealing with the question of population. He has tried to reinforce his arguments with still more arguments. The student should not be dismayed by the thick use of all the tricks of punctuation. He should try to catch the main thread of argument without taking undue notice of the tasseled and colourful decorative threads.

We will try to analyse the passage in the following order:—

1. The question of population is very serious but unfortunately it is neglected.

2. Without an expert handling of this question there is every possibility of the shortage of food-supply, starvation and drastic fall in the standard of living.

3. There is a class of people who will not allow this multiplication of numbers like the lower-classes, but they too fear the ultimate dearth of useful citizens.

4. The politicians know the gravity of the problem but are inactive due to the fear of unpopularity. They see more votes in more population. The employer sees a constant source of cheap labour in the increase of population. The Militarists think in terms of more recruits and the socialist in terms of more followers and more revolutionists.

5. The religious heads go on exploiting the masses who follow blindly in their ignorance. But the time is not far off when the masses will refuse to be driven like cattle.

Now keeping all the above five points in view we will attempt the summary.

The population problem is the most serious topic of the day, but unfortunately it is the most neglected

one of today. An inexpert handling of this question can easily lead to the shortage of food-supply, starvation, and a fall in the standard of living.

Unlike the lower-classes there is a section of population which believes in preventive checks, but they also fear an ultimate dearth of useful citizens. The politicians realise the consequences but are not prepared to stake their popularity. The increase in population promises more votes to them, cheap labour to the employer, easy recruits to the army and more followers to the revolutionists. Priests and religious heads are happy in exploiting the ignorant masses, but a time will come when people will refuse to follow blindly. (131 *words*)

The writer has clearly dealt with the population problem, so the short suitable title will be: "Population Problem" or Population Question.

EXERCISES

Summarize the following passages and give them suitable titles :—

1. The great advantage of early rising is the good start it gives us in our day's work. The early riser has done a large amount of hard work before other men have got out of bed. In the early

morning the mind is fresh, and there are few sounds or other distractions, so that work done at that time is generally well done. In many cases the early riser finds time to take some exercise in the fresh morning air, and this exercise supplies him with a fund of energy that will last until the evening. By beginning so early, he knows, that he has plenty of time to do thoroughly all the work he can be expected to do, and is not tempted to hurry over any part of it. All his work being finished in good time, he has a long interval of rest in the evening before the timely hour when he goes to bed. He gets to sleep several hours before midnight, at the time when sleep is most refreshing, and after a sound night's rest rises early next morning in good health and spirits for the labours of a new day.

2. The nation as a whole heard the news of the war first with incredulity, then with indignation and an implacable determination to avenge the treachery. Republicans and Democrats, interventionists and isolationists, labour and capital closed their ranks to present a solid front to the enemy. The nation moved from peace to war with a unity which it had never known before the time of crises. Undismayed by the initial set back, it faced the prospect of a long and arduous war

with complete confidence in ultimate victory. That confidence was voiced by the president of the nation when he read the declaration of war. "Countrymen," he said, "the true goal we seek is far above and beyond the ugly field of battle. When we resort to force, as now we must, we are determined that this force shall be directed toward ultimate good as well as against immediate evil. We are not destroyers—we are builders."

3. "I am not emotional, but I do not think that I shall ever forget what I have seen. Hundreds and hundreds of young people returning to savagery. They can not wash. They can not shave. Their long hair hang over cheeks burnt by the sun and the rain They sleep in holes, in caves, in the mud. The food is a terrible daily problem. The peasants do their best, but that can't last indefinitely. I have seen boys wearing old bits of tyre for shoes, or even bits of bark tied around their feet with laces. I have seen others whose only costume was an old potato sack split in two and tied round the loins. One cannot tell any longer where these boys come from. Are they peasants, workmen, employees, students? They all wear the same hunger, the same misery, the same anger, and the same bitterness on their faces."

(*Horrors of war*)

4. Different though the setting is from Britain, the people who inhabit Australia are strangely the same. The Australians are descended almost exclusively from the English, Irish, Scottish and Welsh. Their habits and customs, their ways of thought, their political methods, their physical looks, their virtues and their faults are all British in origin. If an English visitor could shut his eyes to the scenery, numb his senses to the climate, and judge Australia only by its people, then he might well think that he had never left home.

Australians, like the people of Great Britain, play a lot of cricket and claim, perhaps rightly, to play it better than anyone else in the world. They love dogs, and have bred sheep dogs of almost incredible sagacity. They are inveterate gamblers, and they talk at great length about the weather. It is the one thing that makes them different from their forbears. They are lean, sun-tanned, athletic and they have great vitality. They are, in fact, Britons who have thrived in a new world.

5. No longer now is it as fashionable as in former days to make attempts at singing, playing the piano, or painting in water-colours; instead, those creative energies that formerly went to satisfy them are now turned very largely to photography. And in America and France, and more recently in the

rest of Europe, papers have been launched which sell on their photographs alone. Indeed, the rise of such papers in one of the romances of the modern journalism. The public clamour for them, and asks for more, with an appetite that is apparently insatiable. We see the public taking photography to its bosom, becoming "camera conscious" in a big way, and giving every indication of becoming more so.

In Britain the "Photo journal" has progressed by leaps and bounds until it is almost abreast of its American rivals. Other countries have profited by the experience of the earlier ventures, and today all over the world new photographic journals are springing up. The East has made its own ventures. In India, in particular, are photographic journals which in modernity and style hold their own with anything in the world. ("*The camera looks at us.*")

5. Strong men are naturally proud of their strength, and they sometimes come to think that the muscles of the man are the things which have hammered out our present civilization. But this is not the whole truth. If muscles were enough, then would the civilization of the ape be far in advance of ours; yet the man whom the ape or the tiger could destroy with one stroke is lord of the forest and the jungle because there is at the back of

his feebler muscles something which is lacking in the others. Man has mind, and it is the real key to all that he has achieved.

Only the other day we were reading that the missionaries in the equatorial region had their ice-making apparatus, and they were able to produce ice under the Equator—something which the natives had never seen. And under Arctic skies, the white man is warm during the long Arctic night, while his electric beacon shines all the winter through. When oceans bar his way, he builds ships to carry him over the thousands of miles of stormy water; when continents and sandy deserts bar his way, he runs his steel rails across and hitches his trains to the horse which has muscles of steel. And when ships and railways fail, then he steps aboard his airship and speeds his way through the sky faster far than ever the swiftest bird was known to travel.

Man is mastering Nature. How? By his muscles? Yes, but by something stronger than they. By his phenominal endurance? Yes, but by something which is mightier than this. By the power to think with which God endowed him. The thinker is still King, as God intended him to be. It may be that he does not reap the richest harvest, but he travels in those lofty regions to

which the merely moneyed man may or may not aspire. (*P. U. 1935*)

7. To some people modern technology is plainly evil. To them, the more gadgets the more unpalatable is life. The more things we produce, the faster we can travel, the more complex the machines we invent, the nearer—they assert—we move to the edge of a bottomless pit. They ask: Is not scientific warfare the inevitable fruit of technology? Are not ever more devastating atomic bombs the ultimate proof that modern applied science is a curse, an unmitigated blight? They are homesick for that simpler life, before the days when man produced so much and knew so much. They want to flee. But where and how? They can not say. They cry out against science and the machine and call them evil; but their voices are the voices of despair and defeat.

There are others who have an almost opposite view of the machine. You will find them all over the world. What they say is exuberant and uncritical. "Of course technology is good," they say, "for it produces more and more things; and isn't production the answer to everything?" They doubt the existence of God, but they openly worship the machine. They don't bother over the effect of the machine on the freedom of men. To them technology is good as an end in itself. Their contention

is that man must accommodate the demands of machine. He should try to fit himself in the pattern of machine age.

In fact machine and technology are neither good nor evil in themselves. They are good only when man uses them for good. They are evil only if he puts them to evil purposes. The machine can be so used as to degrade and enslave man. It can be used to exhaust the land and with it the human dignity of those who live on the land; it can poison the air, foul the streams, devastate the forests, and thereby doom men and women and children to the spiritual degradation of great poverty. But it can also open wider the doors of human opportunity; it can nourish the spirit of men. Technology can be used to eliminate filth and congestion and disease; to strengthen the soil; to conserve the forests; to humanize man's environments. The machine can be so used as to make men free as they have never been free before.

(*Machine and the Freedom of Man.*)

8. In my own case the winds that blew from the East helped to ventilate my thinking and to clear off the foggy negativism that was the fashion of the time. I remember reading in 1937, in my early twenties, about Gandhi for the first time in a form more substantial than scattered newspaper

accounts. It was a book by Romain Rolland. It combined a short highlight biography of Gandhi with an account of his spiritual and political development. The final chapters contrasted the ideas of Gandhi with those of Tagore, dramatizing the importance of this dualism in awakening India. It showed the important elements of the philosophy of each coming together to create a vital blend. Gandhi approached mankind through India; Tagore approached India through mankind.

What impressed me most about Gandhi was not only his philosphy, impressive though it was under the special conditions in India, or the effectiveness of non-violence, for the technique was frequently at odds with the philosophy behind it. What impressed me most was the dramatic proof that the individual need not be helpless against massed power—that he need not be overwhelmed by any supposed fatalism, that there was scope for free will and conviction in the shaping of society, that history could be fluid not fixed, if men were willing to transcend their egos to merge themselves with the larger body of mankind.

(*Confessions of a Universalist by Norman*)

9. He was standing on the top of a stone fence singing as loud as he could. He was trying to drown the harsh babble of the sparrows that were

perched in the ivy that grew on the face of the tiny cliff behind him. On three sides the tiny cliff encircled him, making a green sloping grassy valley about him and in front of him. Beyond the valley stretched a wide plain.

With his beak in the air and his throat swelling with sound he poured out his voice over the valley. The shrill chirping of sparrows grated on his ears as it came from behind him in a confused babble. But he rejoiced, for his own delicious warble re-echoed again and again, high above every other sound in the valley. When the echo of his voice came back to him, with its loudness silvered into an enchanting softness by the creviced cliffs, he became so drunk with pride that he swayed on his slender legs and made his wing feathers flutter. He shut his eyes and bent forward his beak again and again to sing with greater strength. It seemed to him that his throat would melt.

The sun had set. The blue twilight was darkening in the valley. It was time for him to be asleep. But he sang on, drunk with pride. So intent was he on his song that he never noticed the sudden silence that fell on all the birds that had been singing, chirping, twittering behind him. Silence came suddenly except for the nervous,

questioning, protracted whisper of a robin that hopped from stone to stone in the little rocky field beneath the cliff, thrusting out his breast defiantly with each hop. The ivy on the cliff face had been a moment ago alive with sound, and the ivy leaves had been shaking and fluttering as birds rushed hither and thither through them. Now the ivy was still. Not a bird moved. But the blackbird standing on the fence sang on.

(*The Black Bird*)

10. Granting that we had both the will and the sense to choose our friends well, how few of us have the power! or, at least, how limited, for most, is the sphere of choice! Nearly all our associations are determined by chance, or necessity; and restricted within a narrow circle. We can not know whom we would; and those whom we know, we cannot have at our side when we most need them. All the higher circles of human intelligence are, to those beneath, only momentarily and partially open. We may, by good fortune, obtain a glimpse of a great poet, and hear the sound of his voice; or put a question to a man of science, and be answered good humouredly. We may intrude ten minutes talk on a cabinet minister, answered probably with words worse than silence, being deceptive; or snatch, once or twice in our lives, the privilege of throwing a bouquet in the path of a

Princess, or arresting the kind glance of a Queen. And yet these momentary chances we covet; and spend our years, and passions, and powers in pursuit of little more than these; while, meantime there is a society continually open to us, of people who will talk to us as long as we like, whatever our rank or occupation;—talk to us in the best words they can choose, and with thanks if we listen to them. And this society, because it is so numerous and so gentle,—and can be kept waiting round us all day long, not to grant audience, but to gain it;—Kings and statesmen lingering patiently in those plainly furnished and narrow ante-rooms, our bookcase shelves,—we make no account of that company,—perhaps never listen to a word they would say, all day long!

(*By John Ruskin*)

11. It is the height of selfishness for men, who fully appreciate in their own case the great advantage of a good education, to deny these advantages to women. There is no valid argument by which the exclusion of the female-sex from the privilege of education can be defended. It is argued that women have their domestic duties to perform, and that, if they were educated, they would bury themselves in their books and have little time for the management of their households. Of course it is possible for women, as it is for men, to neglect

necessary work in order to spare more time for reading sensational novels. But women are no more liable to this temptation than men, and most women would be able to do their household work all the better for being able to refresh their minds in the intervals of leisure with a little reading. Nay, education would even help them in the performance of the narrowest sphere of womanly duty. For education involves knowledge of the means by which health may be preserved and improved, and enables, a mother to consult such modern books as will tell her how to rear up her children into healthy men and women, and skilfully nurse them and her husband when disease attacks her household. Without education she will be not unlikely to listen with fatal results to the advice of superstitions quacks, who pretend to work wonders by charms and magic.

But according to a higher conception of woman's sphere, woman ought to be something more than a household drudge. She ought to be able not merely to nurse her husband in sickness, but also to be his companion in health. For this part of her wifely duty education is necessary, for there can not well be congenial companionship between an educated man and an uneducated wife, who can converse with her husband on no higher

subject than cookery and servants' wages. Also one of a mother's highest duties is the education of her children at the time when their mind is most amenable to instruction. A child's whole future life, to a large extent, depends on the teaching it receives in the early childhood, and it is needless to say that this first foundation of education cannot be well laid by an ignorant mother. On all these grounds female education is a vital necessity.

12. The poor gentleman was then close upon forty years old. There remained to him a capital which he durst not expend; invested, it bore him an income upon which a labourer could scarce have subsisted. The only possible place of residence—because the only sure place of hiding was London, and to London he betook himself. Not atonce did he learn the art of combating starvation with minimum resources. During his initiatory trials he was brought so low, by hunger and humiliation, that he swallowed something of his pride, and wrote to a certain acquaintance asking counsel and indirect help. But only a man in his position learns how vain is well-meaning advice, and how important is social influence. Had he begged for money, he would have received, no doubt, a cheque, with words of compassion; but he could never bring himself to that.

All this time he was living in absolute solitude. Poverty is the great secluder—unless one belongs to the rank which is born to it; a sensitive man who no longer finds himself on equal terms with his natural associates, shrinks into lonliness, and learns with some surprise how very willing people are to forget his existence. As he wandered about the streets and parks, or killed time in museums and galleries (where nothing had to be paid), he often recognized brethren in seclusion; he understood the furtive glance which met his own, he read the peaked visage, marked with understanding sympathy the shabby genteel apparel. No interchange of confidences between these lurking mortals; they would like to speak, but pride holds them aloof; each goes on his silent and unfriended way, until, by good luck, he finds himself in hospital or workhouse, when atlength the tongue is loosed, and the sore heart pours forth its reproach of the world.

Strange knowledge comes to a man in this position. He learns wondrous economies, and will feel a sort of pride in his ultimate discovery of how little money is needed to support life. He became aware of the prices of things to eat, and was taught the relative virtue of nutriment. Perforce a vegetarian, he found that a vegetable diet was good for his health, and delivered to himself many

a scornfull speech on the habits of the carnivorous multitude. (*A poor Gentleman G. Grssing*)

13. "It is well known that if one in a troop of lions is killed the remainder leave that part of the country. The next time, therefore, the herds were attacked, I went with the people to encourage them to rid themselves of the annoyance by destroying one. We found the animals on a small hill covered with trees. The men formed round it in a circle, and gradually closed up as they advanced. Being below on the plain with a native school master named Mabalwe, I saw one of the lions sitting on a piece of rock within the ring. Mabalwe fired at him, and the ball hit the rock on which the animal was sitting. He bit at the spot struck, as a dog does at a stick or stone thrown at him; and then leaping away, broke through the circle, and escaped unhurt. If the men had acted according to the custom of the country, they would have speared him in his attempt to get out, but they were afraid to attack him. When the circle was reformed, we saw two other lions in it, but dared not fire lest we should shoot some of the people. The beasts burst through the line, and as it was evident the men could not be prevailed on to face their foes, we bent our footsteps towards the village.

In going round the end of the hill I saw a lion sitting on a piece of rock about thirty yards off, with a little bush in front of him. I took a good aim at him through the bush, and fired both barrels into it. The men called out, 'He is shot, he is shot!' others cried, 'He has been shot by another man too; let us go to him!' I saw the lion's tail erected in anger, and turning to the people said, 'stop a little till I load again.' When in the act of ramming down the bullets I heard a shout, and looking half round, I saw the lion in the act of springing upon me. He caught me by the shoulder, and we both came to the ground together. Growling horribly he shook me as a terrier dog does a rat. The shock produced a stupor similar to that which seems to be felt by a mouse after the first grip of the cat."

(*David Livingstone*)

14. Gautama Buddha was the son of an aristocratic family which ruled a small district on the Himalayan slopes. He was married at nineteen to a beautiful woman. He hunted and played and went about his sunny world of gardens and groves and irrigated rice-fields. And it was amidst this life that a great discontent fell upon him. It was the unhappiness of a fine brain that seeks employment. He felt that the existence he was leading was not

the reality of life, but a holiday—a holiday that had gone on too long.

The sense of disease and mortality, the insecurity and the unsatisfactoriness of all happiness, descended upon the mind of Gautama. While he was in this mood he met one of those wandering asectics who already existed in great numbers in India. These men lived under severe rules, spending much time in meditation and in religious discussion. They sought some deeper reality in life, and a passionate desire to do likewise took possession of Gautama.

He was meditating upon this project, says the story, when the news was brought to him that his wife had been delivered of his first-born son. "This is another tie to break," said Buddha.

He returned to the village amidst the rejoicings of his fellow clansmen. There was a great feast and a Navteh dance to celebrate the birth of the new tie, and in the night Gautama awoke in great agony of spirit, "like a man who is told that his house is on fire." He resolved to leave his happy aimless life forthwith. He went softly to the threshhold of his wife's chamber, and saw her by the light of a little oil-lamp, sleeping sweetly, surrounded by flowers, with his infant son in her arms. He felt a great carving to take up

the child in one first and last embrace before he departed, but the fear of waking his wife prevented him, and at last he turned away and went out into the bright Indian moonshine and mounted his horse and rode off into the world.

(*H. G. Wells*)

15. The story of our world is a story that is still very imperfectly known. A couple of hundred years ago men possessed the history of little more than the last 3,000 years. What had happened before that time was a matter of legend and speculation. Over a large part of the civilized world it was believed and taught that the world had been created suddenly in 4004 B. C., though authorities differed as to whether this had occurred in the spring or autumn of that year. This fantastically precise misconception was bassed upon a too literal interpretation of the Hebrew Bible, and upon rather arbitrary theological assumptions connected therewith. Such ideas have long since been abandoned bv religious teachers, and it is universally recognized that the universe in which we live has to all appearances existed for an enormous period of time and possibly for endless time. Of course there may be deception in these appearances, but that the universe in which we live has existed only for six or seven thousand years may be regarded as an altogather exploded idea.

The earth is a slightly compressed, orange fashioned sphere with a diameter of nearly 8,000 miles. Its spherical shape has been known at least to a limited number of intelligent people for nearly 2,500 years, but before that time it was supposed to be flat, and various ideas which now seem fantastic were entertained about its relations to the sky and the stars and planets. We know now that it rotates upon its axis every twenty four hours and that this is the cause of the alterations of day and night, that it circles about the sun in a slightly distorted and slowly variable oval path in a year. Its distance from the sun varies between ninety-one and a half million, at its nearest, and ninety-four and a half million miles.

16. When a young man leaves the shelter of the paternal roof-tree and goes forth into the world, the first difficulty he experiences lies in the choice of friends. Unless circumstances should place him in a position of exceptional solitariness, acquaintances will quickly throng round him, and before long he will have, admitted one or more of them to a closer intimacy. In due time the intimacy will ripen into friendship. Upon the wisdom and propriety that have governed his selection will probably depend his success in life, so great is the subtile influence exerted upon our character

by the companionship we keep. We enter society and begin to play our part on the stage while the mind is still plastic, still open to every impression, while the feelings are undisciplined and before the habits are matured. The strength of our passions and the real tenderness of our nature are unknown even to ourselves; we resemble the clay statue which waits the master's touches to mould it into a hero or a slave, into something godlike or something debased. It is ill for us, perhaps, to come into contact with a will stronger than our own, for then we submit unresistingly to its guidance; it is worse to meet with one which readily acknowledges a superiority in ourselves, for then we lose that moral check and support we seriously need. How strange it is that while a man will display the most anxious vigilance in choosing a horse, he will take to himself a friend without the pretence of an inquiry into his characteristics. A gay, light bearing, a confident manner, a merry laugh, a show of skill or courage; some of us ask no more than this of the man whom we hasten to call our friend. We never ask ourselves what is the object of friendship, or whether in the economy of life it has any value; it never occurs to us that it is perhaps one of the agencies by which the process of self-education may be greatly facilitated.

"A faithful friend," says an old writer, "is a strong defence, and he that hath found such an one hath found a treasure." And why? Because "a faithful friend is the medicine of life." We want of our friend that he shall confirm us in all our good resolves and persuade us out of all our faults and failings; that he shall strengthen in us the love of truth and purity and honour; that he shall warn us where we are straying from the right path and encourage us when our knees are feeble; that in all things he shall help us to live "a life of noblest breath."

17. From Southwater, where he left the train, the road led due west. That he knew; for the rest he trusted to luck, being one of those born walkers who dislike asking the way. He had that instinct, and as a rule it served him well. 'A mile or two due west along the sandy road till you come to a stile on the right; then across the fields. You will see the red house straight before you.' He glanced at the postcard's instructions once again, and once again he tried to decipher the scratched-out sentence—without success. It had been so elaborately inked over that no word was legible. Inked-out sentences were always enticing. He wondered what it was that had to be so carefully obliterated.

The afternoon was boisterous, with a tearing, shouting wind that blew from the sea. Massive clouds with rounded, piled up edges, cannoned across gaping spaces of blue sky. Far away the line of Downs swept the horizon, like an arriving wave. He took his hat off and walked rapidly, breathing great draughts of air with delight and exhilaration. The road was deserted; no horsemen, bicycles, or motors; not even a tradesman's cart; no single walker. But anyhow he would never have asked the way. Keeping a sharp eye for the stile, he pounded along, while the wind tossed the cloak against his face, and made waves across the blue puddles in the yellow road. The trees showed their under leaves of white. The bracken and the high new grass bent all one way. Great life was in the day, high spirits and dancing everywhere. It was a day for high adventure, and his heart rose up to meet the mood of Nature. His umbrella with the silver ring ought to have been a sword, and his brown shoes should have been top-boots with spurs on the heel. Where hid the Enchanted princess with the hair of sunny gold? His horse.....?

18. Under the present educational system teaching becomes cramming; an enormous accumulation of propositions of all sorts and kinds is thrust down

the students' throats, to be poured out again, I might say to be vomitted out, into the examiner's laps; and this when it is notorious that the sole condition of making progress in any branch of art or knowledge is to leave on one side everything irrelevant to it, and to throw your undivided energy on the special thing you have in hand.

Our old universities are struggling against those absurdities. Yet when we look on the work which they on their side are doing, it is scarcely more satisfactory. A young man going to Oxford learns what was taught there two centuries ago; but unlike the old scholars, he learns no lessons of poverty along with it. In his three year's course he will have tasted luxuries unknown to him at home, and contracted habits of self-indulgence which make subsequent hardships unbearable; while of his antiquated knowledge, which as it is, has fallen out of the market, there is no demand for him, as he is ignorant of everything in which the world is interested. He is called "educated; yet he cannot earn a sixpence for himself. An Oxford education fits a man extremely well for the trade of gentlemen. I do not know for what other trade it does fit him as at present constituted. More than one man who has taken high honours there, who has learnt faithfully all that the university undertakes to teach him, has been seen

in these late years, breaking stones upon a road in Australia. That was all which he was found to be fit for when brought in contact with the primary realities of things. (*P. U. 1934.*)

19. Literature is one of the instruments, and one of the most powerful instruments, for forming character, giving us men and women armed with reason, braced by knowledge, clothed with steadfastness and courage, and inspired by that public spirit and public virtue of which it has been well said that they are the brightest ornaments of the mind of man. Bacon is right when he bides us read not to contradict and refute, not to believe and take for granted, not to find talk and discourse, but to weigh and to consider. In the times before us that promise or threaten deep political, economical and social controversy, what we need to do is to induce our people to weigh and consider. We want them to cultivate energy without impatience, activity without restlessness, inflexibility without ill-humour. There is no need of preaching any indifference to money, or to the pleasure of social intercourse, or to the esteem and good-will of our neighbours. The thing that matters is the discovery of happiness in duty and a complete life of wise thoughts and right feelings. Literature helps us more than other studies to this most blessed companionship of wise thoughts and right feelings.

20. "Use the pen," says a thoughtful writer; "there is no magic in it, but it keeps the mind from staggering about." The first object of him who would think correctly should be to learn to express himself correctly. Writing assists us to survey the progress of our argument or to count up the stages and the courses of our reasoning. It steadies us in the operation of thinking. "The magic of the pen," says G. H. Lewes, "lies in the concentration of your thoughts upon one subject,"—a concentration almost impossible for ordinary thinkers unless they have the assistance of the written page. If what we have written should turn out imperfect, we can correct it, and the correction will be more efficient than that correction which takes place in the shifting thoughts of hesitation. As a method of self-culture, therefore, the art of composition rises into primary importance. Its value in our social and business relations need no exposition. We are all of us accustomed to regard it as one of the marks of education and refinement. It is, of course, essential that, whether we write or speak, we should have something to say, and that what we have or wish to say should be our first consideration. And writing is one of the most natural outlets for a mind and heart which is full. But that others may readily understand us, and as a means of regulating and controlling our ideas and feelings, it is essential that we should learn the

combination of lucid order, graceful ease, full significance, and rich variety, which makes and distinguishes a good style of writing.

21. The secret of successful tea-growing is plenty of cheap labour to hand-pick the leaves. In every plantation there are hundreds of mushroom-shaped hats peeping above the tea bushes, crowning the busy fingered women and girls, who earn five-pence per day at tea plucking. The tea plantations are always studded with wattle-trees, which are quick growing. They shelter the delicate tea leaves from the scorching tropical sun, and also shade the tea-pluckers.

The tea-bushes are planted four feet apart, in rows of the same width. This gives three thousand bushes to the acre, and the plants are not in full-bearing until the seventh year. To stop them from growing too tall for the pluckers, the bushes are pruned to keep them a little more than waist-high. If unpruned they would grow to thirty feet.

The tea we drink is made from buds which spout on the tops of the pruned bushes and are named "flushes." The plucked leaves are gathered in a large bag, thrown over the shoulders of the pluckers, and are brought into the drying house on the edge of the plantation. In these packing-sheds the green leaves are spread on hessian frames to wither them. This

takes a day. Next, the withered leaves are rolled to free the juices, so that they will dissolve easily in hot water. After that the leaves are spread out and left to ferment, in layers about two inches thick. Fermentation starts in three hours and the process must be carefully watched and stopped at the right moment, otherwise the flavour is spoiled. The colour turns from green to dark copper in the fermenting room. The tea is then taken into the drying room, where it is fanned by a draught of heated air, to stop the fermentation and dry up all surplus moisture. After this process it is ready for the pot, except that it has to be sifted and graded.

22. Our car climbed through the village to the summit of the crater, 6100 feet above the sea, from which there was a wonderful panorama of fire-scarred lava in the foreground, with jungle and rice-fields in the valley far below. Seen from aloft, a landscape of rice-fields is like a crazy chessboard divided into irregular squares and oblongs each field surrounded by an embankment of earth which serves as a retaining wall for the water, as well as for a boundary. All the way down the steep slopes of the hill, the ground is terraced around the contours of the hill. As seen from above, the terraces look like stairways for giants.

The draught-board fields were vari-coloured. Some

bare and chocolate-hued were lying fallow; others of a delicate light green tint were those with young green shoots just spearing through the soils' crust; others of a darker green were more mature. The yellow fields were those in which the golden grain was ripe in the ear. In this climate there are no "seasons"; the season is always right for growth, and water is always laid on by the sky.

23. Archaeologists calculate that glass has been known to man for about 4,000 years. About 1,700 B. C. the ancient Egyptians knew quite a lot about this important material, as has been demonstrated by discoveries made there.

In the British Museum, London, there is an optical lens which was discovered during excavations at Nineveh. It dates from the seventh century B.C. and was manufactured before the Western World had discovered the secret of the lens. During the fifteenth century glass-blowing flourished in Venice, where there were huge numbers of masters in the art. Their secrets were jealously guarded and the Government threatened death to any glass manufacturer who tried to emigrate. Several artists in glass defied the ban and were afterwards found dead in "mysterious circumstances."

It was only in the sixteenth century that ordinary people began to use glass for windows—it had

become cheap by then. Some Governments, notably the British and French, regarded glass windows as a luxury and imposed a tax on them.

The modern mirror is a fairly recent invention—only about 200 years old. Before the modern method of silvering the back surface came into use, lead, tin or mercury were used. In ancient Rome, society ladies used mirrors of polished bronze or silver.

(24) The Arabian of the desert is like the desert itself, unchanged and unfathomable, like the sand from which he sprang, and in which he lives and dies. Obediently and helplessly he suffers the dominion of nature, and bows his head to its relentless will. For hours on end he wanders, in the bitter cold of winter and the burning heat of summer, in sandstorms and almost continual draught, seeing nothing but sand and waste.

For centuries he has lived in tents of camel's or goat's hair, his 'houses of hair' as he calls them, moving from one grazing grouud to another. These tents, rectangular in shape, always have one side open to the desert. They are pitched facing the east and the walls are raised according to the sun; in the morning the eastern ones are pulled down to withstand the heat of the rising sun, and in the afternoon and evening the western

ones are lowered. At night all the sides are raised. The Arab sleeps with only the canopy overhead.

His possessions are few. for horse and home have to be moved wherever he goes—tents, rugs, the two big pots for cooking rice and meat whenever they are obtainable, and a few other utensils are all he has. His clothes, also reduced to a minimum, have to protect him from heat and cold, so they consist of a long robe tied at the waist with a leather belt, and a long and loose cloak of camel's hair. A square piece of cloth covers his head and is kept in place by a circle of cord.

Physically he is lean and sinewy. Nor can he be otherwise, for his normal diet consists of a few dates with a mixture of flour or roasted corn and milk and water. He spares the water for his beasts as much as possible, for their need is more important than his, and he himself can always drink their milk. Were he dying of thirst, he could slit open the belly of his camel and drink the water it has stored for itself. Usually tall, sunburnt, with a thin face, a thin nose, and erect bearing, a desert Arab is truly a fine physical being. His whole life is clean and untouched by the diseases found in towns.

5. To understand man we must look beyond the

individual man and his actions or interests, and view him in combination with his fellows. It is in society that man first feels what he is, first becomes what he can be. In society an altogather new set of spiritual activities are evolved in him, and the old immeasurably quickened and strengthened. Society is the genial element in which his nature first lives and grows. 'Already', says a deep thinker, "my opinion, my conviction, gains infinitely in strength and sureness the moment a second mind has adopted it." Such, even in its simpler form, is association; so wonderous the communion of soul with soul as directed to the mere act of knowing! In other and higher acts, the wonder is still more manifest. It is in society, we might almost say, that morality begins. The duties of man to himself, to what is highest in himself, make but the first Table of the Law. To this is now added a second, with the duties of man to nieghbour, by which, also the significance of the first now assumes its true importance.

26. The word Economy, like a great many others, has, in its application, been very much misused. It is generally used as if it meant parsimony, stinginess, or niggardliness; and, at best, merely the refraining from expending money. Hence misers and close fisted men disguise their propensity and conduct under the name of economy;

whereas the most liberal disposition, a disposition precisely the contrary of that of the miser, is perfectly consistent with economy.

Economy means management, and nothing more; and it is generally applied to the affairs of a house and family, which affairs are an object of the greatest importance, whether as relating to individuals or to a nation. A nation is made powerful and to be honoured in the world, not so much by the number of its people as by the ability and character of that people; and the ability and character of a people depend, in a great measure, upon the economy of the several families, which, all taken together, make up the nation. There never yet was, and never will be a nation permanently great, consisting, for the greater part, of wretched and miserable families.

In every view of the matter, therefore, it is desirable that the families of which the nation consists should be happily off; and as this depends, in a great degree, upon the management of their concerns this information is very important for the labouring class on which depends the base of every nation.

27. The noblest of souls can find full satisfaction for his best aspirations in the sustained effort to do his duty in the work that lies at hand to the utmost that is in him. It is the function of

education in the highest sense to teach him that there are latent in him possibilities beyond what he has dreamed of, and to develop in him capacities of which, without contact with the highest learning, he had never become aware. And so the university becomes at its best, the place where the higher ends of life are made possible of attainment, where the finite and the infinite are found to come together. The wider our outlook, the more we have gathered the spirit of the teachers of other nations and other ages than our own, the more will be the possibilities of action open to us, and more real may become the choice of that high aim of man, the dedicated life. We learn to avoid the insincerity and unreality of purpose. We learn to choose the work which is most congenial to us. Thus we are saved from the numberless pitfalls. It is a great thing to learn about our own limitations and this knowledge should not dishearten us. We should know that without limits there can be no life, and to understand these limits means the transcending them for good.

28. Washington Irving once remarked. "History is but a kind of Newgate calender, a register of the crimes and miseries that man has inflicted on his fellow-men." And if we take the statement as too narrow to be attributed to all history, it is

atleast true of the contemporary history. In the present frame of human mind it is nearly impossible to take an absolutely true account of our own affairs. The criticism on the last Great War gives an amusing example of prejudice and deliberate distortion of facts, employed freely in the writing of contemporary history. A French or English writer would bring down heavens themselves to condemn the inhuman and utterly devoid of any moral sense, German invasion upon the defenceless Belgians, and would try to blacken even ordinary incidents with such exaggerated details of horror and ruthless cruelty, that we should be led to believe that the German nation was another tribe of Huns who swept over Europe in the early teens of the twentieth century. But if we were to look to the same account of war from the point of view of a German writer we should be no less shocked at the baseless and downright accusations levelled against the British or the Americans. Both of these accounts savour of untruth, and utter lack of proportion. Moreover, there is a marked tendency in the men of the present-day world that they would give those accounts only which are very bright, or mention those features alone which speak of savageness and falsehood. It is, therefore, a natural tendency that the official version of a certain affair should

be full of sparkling details and progressive accounts of the doings of the government, while a public criticism be wholly occupied with distressing mentions of the deplorable indifference of the state in matters of public interests. It was perhaps this idea which made Napolean remark that History was but 'a fable agreed upon.' Gibbon too was dominated by the false practices of the contemporary writers of their own affairs and condemned History as "little more than the register of crimes, follies, and misfortunes of mankind."

29. It is the time of evening. A cool breeze is blowing gently laden with the spray of the ripples of the river-water. The broad disk of the sun is gradually receding from view. The mellow light falling on the waters of the river breaks up into several colours. The waters flow tinged with the evening hues of the setting sun. The various fishes as they leap up and down the gala, appear like shadows against this light diving into the deep. The tortoises lift from time to time their heads out of water and raise their necks like the trailing movements of some sea-snake.

Yonder, on the other bank, there is thick groove of trees, growing huddled together. Their tops are warming themselves in the last rays of the sun which is now resting on the edge of the horizon. Little birds, twittering and chirping,

repair hastily to their nests. The big ones are silently seated on the tops of the trees, bathing in the golden light, as it were.

Now the dusk has set in. Small country boats, gliding against the horizon appear like 'forms of night' enveloped in their dark cloaks. There is a perfect calm all around. One can feel the very silence entering one's soul. This is true peace and perfect quiet. The mind, for once, feels one with the serene beauty around.

30. Ladies and gentlemen,

As the President of the College Literary Club, I have today a very pleasant duty to perform—that of paying tribute to the highly-talented Mr Oliver who has just read before you his most learned paper on 'poetry as the criticism of Life.'

Mr Oliver is a versatile critic whose writings have won for him, with India and abroad, the reputation of being a true and minute observer of man and things. His literary criticism is based on an impartial, just, and sound study of both Indian and British literature. You will be glad to learn that he has recently published one of his finest books, 'The Imperishable Poetry of East and West' and has given a very learned comparison between the different books of Eastern and Western culture. It really gave me a great pleasure to read this

book and in fact, no lover of literature can afford to be ignorant of its beauty and charm.

Sir, we are sensible of the great honour you have bestowed upon us by agreeing to our invitation and coming over here and reading such an illuminating and instructive paper. Nothing can express our sense of gratitude to you. As president of the College Literary Club, I express on behalf of the club, my sincere thanks to you for the trouble you have taken. We shall ever remember this occasion with joy and pride.

Ladies and gentlemen, on your behalf and mine I propose a vote of thanks to our distinguished guest of this evening. Let us show our heartfelt gratitude to him by three cheers.

CHAPTER X.

PARAPHRASING

The word 'Paraphrase' is defined in Dictionaries as a saying of the same thing in other words. Literally, it means an equivalent sentence on a restatement of the sense of a passage in other words. It is a polished reproduction in one's own natural idiom or style of the full sense of a passage written in another idiom or style.

Paraphrase is neither explanation nor expansion. In both these cases there is an implied possibility of some addition of new ideas to the original one which is certainly not desirable in paraphrasing. Paraphrasing requires a clear, exact and a faithful expression of the meaning of any given passage without addition, alteration or substraction of ideas. Paraphrasing is a kind of translation, not from one language to another like urdu into English, but it is a translation of one man's words or idioms into the words or idioms of another in the same language. We should remember that paraphrasing is not summarizing and there is no need of observing a strict economy of words. It is a simple trick of transformation of words without a transformation of ideas.

Before attempting a paraphrase of any given passage the student should remember the following points.

1. The passage should be studied carefully for its exact meaning, and the student should keep an eye on the main ideas of the passage.

2. The passage should be treated as a whole and every word and line should be interpreted in its proper context. Paraphrase does not require a word by word or a line by line replacement. Our main aim should be to remain faithful to the line of thought in a passage and we should be careful that nothing in the original detail is left unrepresented by our own additional details.

3. The paraphrase should be a complete, independent and self-contained piece of composition by itself. The student should try to bring out the full significance and force of the words which carry a definite suggestion i. e. metaphors and similes in poetry. A successful paraphrase is always a self-contained piece of composition which is intelligible without any reference to the original.

4. Students should remember that poetry is a happy blend of form and matter. Its ultimate result is the creation of an elusive charm. Translating a piece of poetry into prose is always a difficult job. Poetry is bound to lose some of its charm and spirit when it is translated into prose.

Even the finest prose paraphrase of a poem can never take the place of a poem. All that a student can do will be to attempt a faithful conveying of the meaning of the poem. A prose paraphrasing of poetry can be nothing more than a successful or unsuccessful interpretation of the meaning of the poems.

5. It is important to note that there is no similarity between the language of prose and verse. For example there are words which are simply essential for a peculiar construction of poetic atmosphere. There are words which are specially used for sound, rhyme, rhythm, metre, and even length by poets. Poets often use unusual words that are no longer in circulation and which are no longer required in prose writing. For example, it is an exclusive privilege of the poet to use carol for a song; a cot instead of a cottage; aught for anything; perchance, belike and haply, instead of perhaps; albeit, for although; damsel, for a girl; lad for a boy; dame, for a lady and sire, for father. In paraphrasing it is essential to substitute modern words for such words.

6. If the student finds that a word or a phrase in the original passage is quite suitable to the prose construction he need not replace it.

7. Usually, the normal grammatical order of words is not followed in poetry. Students should see to it that the inversion is not followed in prose passages.

For Example, 'Dust thou are'; 'A barking sound the shepherd hears' instead of 'the shepherd hears a barking sound' etc.

8. A student is at liberty to use direct or indirect speech in paraphrasing. But it is always better to avoid certain pitfalls.

9. When you are paraphrasing it is better to avoid any reference to the name of the author. There is no need of beginning the paraphrase with 'the poet says'. etc.

10. Paraphrasing can not mean a mere word substitution. You have simply to use your own words for the exact interpretation of a given passage. But this does not mean a prohibition of using suitable words which occur in the original passage.

11. Exclamatory 'ohs' in poetry should be reduced to simple statements of wishing, and the Rhetorical question, or the questions that have an answer within themselves, should be changed into affirmative ornegative statements. For example, 'are we to go down in history as slaves,' should become, 'we will not go down in history as slaves.'

12. Some times words are used for their associations. For example, Sceptre and Crown are used for kings, and scythe and spade stand for a farmer. In paraphrasing we must give the original sense and not what meets the eye.

13. Finally, there is no limit or check to the use of words or lines in a paraphrase. The length of a paraphrase is always determined by the original passage itself. If the passage given is full of unnecessary words the length of paraphrase will naturally be shorter. But if the original is very condensed and terse in style the paraphrase will grow longer than the original piece.

Example: I.

How happy is he born and taught
That serveth not another's will;
Whose armour is his honest thought,
And simple truth his utmost skill;
Whose passions not his masters are,
Whose soul is prepared for death,
Untied unto the world by care
Of public fame or private breath.
This man is free from servile bonds
Of hope to rise or fear to fall;
Lord of himself, though not of lands,
And having nothing yet hath all.

(*P. U. 1914*)

After a careful study of the lines above the student will note that the opening lines contain a question which carries an answer in itself. This question, when reduced to a direct statement, will form the basic introductory line of the paraphrase. After that, the

poet goes on to reveal his idea of an ideal man. It should be understood that there is one single thought in all the lines. It is an elaboration of one complete idea *i. e.* the virtues of a type of man. It praises a man with a certain code of conduct. It depicts a soul which is completely reconciled with itself and with some good and fixed worldly values. When we paraphrase these lines, we should be careful not to break the system of thought present in them.

Paraphrase :—

Happy indeed is the man who on account of his birth and training does not allow himself to become a follower of the will of another ; whose honest thoughts serve him as the best means of defence, and whose cleverness consists in nothing more than his own simple honesty.

Happy is the man who is not ruled or controlled by his firy desires; who is ever prepared for death and whose soul is not tied to this world by ambitions of fame in public career or fear of scandal. A man of this type is not bound in slavish bonds of either hope for rising or fear of falling in this world. He may not have lands of his own, but he is always master of his own self. And though he is poor in worldly or material possessions yet he is rich and has everything.

Example: ***II.***

Some murmur, when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue:
And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

In these lines the poet has presented a set of pictures of two different types of people. On the one hand is a group of people who should be happy and thankful because their prospects of life are sunny and bright. But even a small spot of trouble becomes in their case sufficiently powerful to make them unhappy. Their light and happy moods leave them and they begin to complain. The other group of people are happy and thankful even for the smallest hint of mercy which relieves though temporarily their life full of woe.

After this analysis the paraphrase in detail should present no difficulty.

Example: *III.*

The glories of our blood and state—
Are shadows, not substantial things;
There is no armour against fate;

Death lays its icy hands on kings;
Sceptre and Crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

Paraphrase :—

Nobility of birth and high rank, which make a man so proud, are like shadows which shift every minute. They are transitory and not permanent and real. They are no defence against death which is the common fate of all mankind. Even Kings must submit to the cold, unheeding hands of death. They die like the poorest of their subjects; and in the grave there is no difference between a mighty king and a poor peasant. In grave they become equals.

Example : IV.

Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time;
Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing shall take heart again.

Paraphrase :—

The lives of all great men serve us an inspiration to mould our own lives in a noble way, so that,

when we die the records of our noble deeds may remain behind us like the footprints left by a traveller on the sands of the seashore. These records may, perhaps by chance, be read by some unfortunate person whose life is wrecked by despair and misery. It may be that our record may help him, inspire and encourage him to make a fresh beginning in life and ignore the loneliness and misery that surround him.

Example: *V.*

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose,
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

Paraphrase:—

People who are afraid of taking up and pleading the cause of the poor, the unfortunate, and the weak are nothing but slaves. Those who keep silent about something which they think to be the truth, merely to avoid the hatred, contempt, and abuse of others are like slaves. And people who have not the courage to side with a minority which is on the right, are no better than mere slaves who have lost their freedom and strict moral courage.

EXERCISES

1. The quality of mercy is not strained.
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blessed.
It blesseth him that gives and him that takes;
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his Crown;
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of King;
But mercy is above the sceptred sway,
It is enthroned in the heart of Kings,
It is an attribute to God himself;
And earthly power doth then show like God's
When mercy seasons justice.

(*Shakespeare*)

Hints:— Strained—forced. 'Tis mightiest ... ... mercy shown by the great people is always according to their own standard, it is more beneficial. Temporal power—worldly power. Attribute... ..characteristic. Sceptre—the small staff of authority carried by the Kings. Seasons.....makes pleasant.

2. Stern Daughter of the voice of God!
O Duty! if that name thou love
Who art a light to guide, a rod
To check the erring and reprove;

Thou who art victory and law
When empty terrors over-awe;
From vain temptations dost set free,
And calm'st the weary strife of frail humanity.

(*Wordsworth*)

Hints:— Duty never relexes. It is a guiding light and a law. Temptations and fears can not stand before it. Over awe .....Frighten. Weary —tired. Strife—contest or struggle for victory. Frail humanity—weak human beings.

3. Now came still evening on, and Twilight grey
Had in her sober livery all things clad.
Silence accompanied—for beast and bird,
They to their grassy couch, these to their nests,
Were slunk—all but the wakeful nightingale;
She all night long her amorous descant sung.
Silence was pleased. Now glow'd the firmament
With living sapphires. Hesperus that led
The starry host, rode brightest, till the moon,
Rising in clouded majesty at length,
Apparant queen, unveil'd her peerless light,
And over the dark her silver mantle threw.

(*Milton*)

Hints:— Livery—dress or uniform worn by male servants. Clad—dressed. They to their..... the beats. These to their.....the birds. Amorous—inspired with love. Firmament—

the solid sphere in which the stars were thought to be fixed. Sapphire—a precious stone. Hesperus—the evening star. Mantle —cloak.

4. Ye gentle souls, who dream of rural ease,
Whom the smooth stream and smoother sonnet please;
Go! if the peaceful cot your praises share,
Go look within, and ask if peace be there;
If peace be his—that drooping weary sire,
Or theirs, that offspring round their feeble fire,
Or hers, that matron pale, whose trembling hand
Turns on the wretched hearth th' expiring brand!
(*G. Crabbe*)

Hints:— Rural—village, the country side. Cot—a cottage. Sire—a father or elder. Matron—elderly married woman. Hearth—the place where fire is made. Expiring—going out. Brand—A burning piece of wood.

5. There was a roaring in the wind all night;
The rain came heavily and fell in floods;
But now the sun is rising calm and bright;
The birds are singing in the distant woods;
Over his own sweet voice the stock-dove broods;
The jay makes answer as the Magpie chatters,
And all the air is filled with pleasant noise of waters.
All things that love the sun are out of doors;
The sky rejoices in the morning's birth;

The grass is bright with rain drops;—on the moors
The hare is running races in her mirth;
And with her feet she from the plashy earth
Raises a mist; that glittering in the sun,
Runs with her all the way, whenever she doth run.

(*Wordsworth*)

6. Riches I hold in light esteem,
And love I laugh to scorn;
And lust of fame was but a dream,
That vanished with the morn;
And if I pray, the only prayer
That moves my lips for me
Is, 'Leave the heart that now I bear
And give me libarty!'
Yes, as my swift days near their goal
It is all that I implore;
In life and death a chainless soul
With courage to endure.

7. "War is honourable
In those who do their native rights maintain;
In those whose swords an iron barrier are
Between the lawless spoiler and the weak;
But is, in those who draw th' offensive blade
For added power or gain, sordid and despicable
As meanest office of the worldly churl."

Hints:— Spoiler—Robber. Blade—sword. Sordid—vile or mean. Despicable—contemptible. Churl—ill bred surly fellow.

8. Be it a weekness, it deserves some praise,
We love the play-place of our early days.
The scene is touching and the heart is stone
That feels not at the sight, and feels at none;
The wall on which we tried our graving skill,
The very name we carved subsisting still,
The bench on which we sat while deep employed,
Though mangled, hacked, and hewed, not yet
destroyed;
The little ones, unbuttoned, glowing hot,
Playing our games, and on the very spot;
The pleasing spectacle at once excites
Such recollections of our own delights,
That viewing it, we seem almost to obtain
Our innocent sweet simple years again.

(*Cowper*)

9. Why are we weigh'd upon with heaviness,
And utterly consumed with sharp distress,
While all things else have rest from weariness?
All things have rest: Why should we toil alone,
We only toil, who are the first of things,
And make perpetual moan,
Still from one sorrow to another thrown.
Nor ever fold our wings,
And cease from wanderings,
Nor steep our brows in slumbers holy balm;
Nor harken what the inner spirit sings,

'There is no joy but calm!
Why should we only toil, the roof and crown of things?

(*Tennyson*)

10. Bare innocence is no support,
When you are tried in scandal's court,
Stand high in honour, wealth, or wit;
All others who inferior sit,
Conceive themselves in conscience bound
To join, and drag you to the ground.
Your attitude offends the eyes
Of those who want the power to rise.
The world, a willing stander—by,
Inclines to aid a specious lie:
Alas; they would not do you wrong;
But, all appearances are strong!

(*Swift*)

Hints:— Scandal—gossip which is injurious to reputation. Specious—which is showy and appears to be actual.

11. Music has charms to soothe a savage beast,
To soften rocks, or bend a knotted oak.
I have read that things inanimate have moved,
And, as with living souls, have been informed,
By magic numbers and persuasive sound.

(*Congreve*)

Hints:— Things Inanimate—things without life or spirit. Persuasive sound—sound that persuades.

12. Be wise today, 'tis madness to defer;
Next day the fatal precedent will plead;
Thus on, till wisdom is pushed out of life:
Procrastination is the thief of time,
Year after year it steals, till all are fled,
And to the mercies of a moment leaves
The vast concern of an eternal scene.

Hints :— Defer—to put off to another time. Procrastination—Postponment.

13. Friendship, like love, is but a name,
Unless to one you stint the flame.
The child, whom many fathers share,
Hath seldom known a father's care;
'Tis thus in friendships; who depend
On many, rarely find a friend.

(*J. Gray*)

14. Heaven from all creatures hides the book of fate,
All but the page prescribed, their present state:
From brutes what men, from men what spirits know:
Or who could suffer being here below?
The lamb thy riot dooms to bleed today,
Had he thy reason, would he skip and play?
Pleased to the last, he crops the flowery food,
And licks the hand just raised to shed his blood.

(*Pope*)

15. Happy the man, whose wish and care
A few paternal acres bound,

Content to breathe his native air
In his own ground.
Whose herds with milk, whose fields with bread,
Whose flocks supply him with attire;
Whose trees in summer yield him shade,
In winter fire.
Blest, who can unconcern'd find
Hours, days, and years slide soft away
In health of body, peace of mind,
Quiet by day,
Sound sleep by night, study and ease
Together mixed; sweet recreation,
And innocence, which most does please
With meditation.

(*Pope*)

16. I love my neighbour as myself,
Myself like him too, by his leave;
Nor to his pleasure, power or pelf,
Come I to crouch, as I conceive:
Dame Nature doubtless has designed
A man the monarch of his mind.

(*Byrom*)

17. Through the hushed air the whitening shower decends,
At first thin-wavering; till at last the flakes
Fall broad and wide and fast, dimming the day
With a continual flow. The cherished fields
Put on their winter-robe of purest white.

'Tis brightness all; save where the new snow
melts
Along the mazy current. Low the woods
Bow their hoar head; and, ere the languid sun
Faint from the West emits his evening ray,
Earths universal face, deep hid and chill,
Is on wild dazzling waste, that buries wide
The works of man.

(*Thomson*)

18. How rarely reason guides the stubborn choice,
Rules the bold hand, prompts the suppliant voice:
How nations sink, by darling schemes oppressed,
When vengeance listens to the fool's request.

(*Johnson*)

Hints:— Prompt—to assist a speaker with words.
Suppliant—entreating.

19. The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour:
The paths of glory lead but to the grave.

(*Gray*)

20. Ill fares the land, to hast'ning ille a prey,
Where wealth accumulates, and men decay:
Princes and lords may flourish, or may fade;
A breath can make them, as a breath has made;
But a bold peasantry, their country's pride.
When once destroyed, can never be supplied.

(*Goldsmith*)

21. But who the melodies of morn can tell?
The wild brook babbling down the mountain side;
The lowing herd; the sheepfold's simple bell;
The pipe of early shepherd dim descride
In the lone valley; echoing far and wide
The clamorous horn along the cliffs above;
The hum of bees, the linnets' lay of love,
And the full choir that wakes the universal grove.

(*Beatic*)

Notes :— Melodies—music. Morn—morning. Descride —described by or espied.

22. The Sun is warm, the sky is clear,
The waves are dancing fast and bright,
Blue isles and snowy mountains wear
The purple noon's transparent might:
The breath of the moist earth is light
Around its unexpanded buds;
Like many a voice of one delight—
The winds, the birds, the ocean floods—
The city's voice itself is soft like solitude's.

(*Shelley*)

23. If misery be the effect of virtue, it ought to be reverenced; if of ill-fortune, to be pitied; and if of vice, not to be insulted; because it is, perhaps, itself a punishment adequate to the crime by which it was produced; and the humanity of that man can

'deserve no panegyric who is capable of reproaching a criminal in the hands of the executioner.

(*Johnson*)

24. Studies serve for delight, for ornament, and for ability. Their chief use for delight is in privateness and retiring; for ornament is in discourse; and for ability is in the judgement and disposition of business; for expert men can execute, and perhaps judge of particulars, one by one; but the general councils, and the plots and marshalling of affairs come best from those that are learned.

(*Bacon*)

25. Each of us is here for a brief sojourn; for what purpose he knows not, though he sometimes thinks he feels it. But from the point of view of daily life, without going deeper, we exist for our fellow men—in the first place for those on whose smiles and welfare all our happiness depends, and next for all those unknown to us personally with whose destinies we are bound up by the tie of sympathy. A hundred times every day I remind myself that my inner and outer life depends on the labours of other men, living and dead, and that I must exert myself in order to give in the same measure as I have received and am still receiving.

(*Prof. Einstein*)

CHAPTER XI

THE ESSAY

I

The Essay is one of the most interesting and delightful forms of literary composition. This fact, together with the rush of modern life—leaving people little leisure to ponder over big volumes—and the enormous development of the magazine, accounts for the immense vogue it enjoys at present. Its position as a favourite form in modern literature is firmly established.

The Essay has quite a long history behind it. There are some who seek for its origins in Plato's *Dialogues* and some of the writings of Seneca. Whether we agree with them or not, there can be no gainsaying the fact that the first essays were written as long ago as the sixteenth century by a retired French magistrate, Seieur de Montaigne. These were translated into English and exercised a great influence on many English writers including even Shakespeare. The first great English essayist, Francis Bacon was influenced by them to a very large extent and he named his "dispersed meditations"—*Bacon's Essays* which are considerably shorter than Montaigne's, sometimes hardly covering a page. They are mostly terse and brief notes "set down rather curiously

than significantly." The Essay as a form of literary composition has progressed immensely since the time of Bacon as we see it in the pages of Charles Lamb, Macaulay, Emerson, Hazlitt, E. V. Lucas, Gardiner and others.

II

What is an Essay?

An essay is anything but an exhaustive treatment of a subject. Dr Johnson defined it as "a loose sally of the mind, an irregular, undigested piece, not a regular or orderly composition." The word *Essay* (French *Essai*) also connotes the same because it is the same as 'essay' and means 'a trial' of a subject and not a thorough and final examination of it. It is not a storehouse of facts and figures or only a means of imparting information. One should not forget that the main object of an essay, as of all forms of literature, is to yield aesthetic satisfaction. Like all forms of art it is both "creation and re-creation." The task of an essayist is not to be confused with that of a statistician or a research scholar. The subject-matter of an essay does not matter so much as the manner of treating it. We look to an essay for the writer's point of view. Facts do not vary but their treatment varies so much that the same subject may be treated by different writers so as to present quite a novel point of view in each case.

A free play of the imagination and a tightness of

touch are the distinguishing marks of every good essay. Students are greatly mistaken when they believe it to be a grand and grave performance much beyond their powers. They should never forget that it is "a loose sally of the mind." The essayist is free to take up any aspect of a subject. A methodical and well-balanced presentation in writing of whatever thoughts, ideas, reflections and impressions are evoked by it in his mind, constitutes the essay.

The Essay thus expresses the writer's personal impressions about his subject. It is most subjective form of writing in prose just as the lyric is in verse. There can be no restriction as to the subject to be chosen for an essay. Any subject, grave or trifling, can serve. One may even set out to write an essay on "Nothing." But the approach in all cases must be personal. As A. C. Benson, himself a renowned essayist, has it. "The point of the essay is not the subject, for any subject will suffice, but the charm of personality." Every good essayist, therefore, has a personality—a point of view. He must have something original to say and this is possible only when he has his "eyes and ears" open and reflects on what he observes. He should not be repelled by men and things, but be highly sympathetic towards them; a good essayist is invariably a lover of life. The period when the Essay was born in England, the Sixteenth Century, is notable for its healthy joy of existence and of interest in man and the world of material

existence. And then an essayist should be sincere and frank. He should not fight shy of expressing his ideas, impressions and thoughts even though these may be poles asunder from those of other men. To express such views is the mark of a bold personality. Robert Lynd waxes eloquent on the pleasures of being rather ill; Stevenson is not afraid to speak disparagingly concerning the grandeur of childhood, and Charles Lamb, has courage enough to praise chimney sweepers.

The greatest charm of an ideal essayist, like Goldsmith, Lamb and Stevenson, lies in the note of intimacy and companionableness. He takes the reader into his confidence and talks to him as to a friend. The ideal essay is a kind of "private rather than public talk."

Murray's *Dictionary* defines an essay as "compositions of moderate length." The very nature and scope of the essay demand that it should not attempt too much. Comparative brevity is a formal feature of the essay and this necessitates a selection and proper distribution of emphasis. The final impression it leaves on the mind of the reader is to be one of unity. The various threads should be woven into a harmonious whole and it should, despite its fragmentariness, impress him as complete within itself.

Ease and simplicity are the chief notes of the style of an essay. A heavy, figurative, pompous and

poetic style is the most unsuitable for it. Dr Johnson, though the greatest writer of his time, was unsuccessful as an essayist because of these defects in his style.

III

The Examination Essay.

An essay written by a student in the examination hall is not the same thing as the literary essay. It is a test of the students capacity to arrange and express his thoughts on a given subject. It is a systamatic mental discipline, a scholastic exercise. It cannot attain the same degree of freedom as the literary essay. How can one expect a student to produce within an hour or so, under the system of reward and punishment known as the examination, something like what an essayist scribbles away in a happy spirit in an easy way bringing visions and recalling memories? What is a painful task for the one is only a happy pastime for the other. Even the best essayists cannot attain the highest excellence under the conditions imposed by an examination.

IV

Kinds of Essays

Essays may roughly be divided into three categories according to their subject matter:—

(*i*) *Descriptive.* All essays that describe the size, appearance and other aspects of an object, place or

person can be grouped under this head. Thus an essay on the *Nishat Bagh* or an aeroplane would, for the most part, be descriptive. Accuracy is the test of this class of composition and fidelity to ones observations the way to success. All important features should be clearly described and the details so arranged as to present a vivid picture before the reader's mind. Exaggaration is to be avoided at all costs. A good descriptive essay is an effective word-picture This is the kind of writing which an Intermediate student should practise first of all.

(*ii*) *Narrative*. When you narrate an event, a story or the biography of a person systematically and logically, you are writing a narrative essay. An essay on the Tribal Raid on Kashmir, the clever thirsty crow who raised the level of water in the jug by dropping pebbles into it or on Pt Jawahar Lal Nehru, would mostly contain narrations. A good narrative essay is always developed to an affective climax and a logical conclusion. Skilful use of dialogue adds charm to this type of essay. A close adherence to the plot is necessary and in case an outline is given, it is to be followed carefully. If the story has a moral, it is better not to state it explicitly; suggestion can be as effective here as elsewhere. In the case of a historical event, causes, incidents and results should be clearly given. And in writing a biography the person's date and place of birth, parentage early

life and education, career and achievements, circumstances of death and an estimate of character. Some of the best loved of English essays, like Charles Lamb's *Dream Children*, are narrative in style.

(*iii*) *Reflective.* These express the writer's reflections on abstract subjects on his ideas on the advantages or importance of some activity of economic, political or social importance. Essays on subjects like Patriotism, Courage, Hero-Worship, the Food Problem in India, International Peace and the Merits and Demerits of co-education are bound to be reflective in nature. The student should try his hand at this type of essay when he is sure that he has had considerable practice in writing narrative and descriptive essays and that his thought and expression have fully matured. Before starting to write a reflective essay, the student should try to understand the exact scope of the essay clearly. Ideas are to be properly arranged. If the essay entails argument all points for and against should be clearly brought out. Conclusions should be justified and instances given. The use of concrete examples takes away much from the abstract atmosphere of a reflective essay. Short and appropriate quatations also may be used with advantage. The ideas expressed should, as far as possible, be fresh and attractive and not merely worn out and hackneyed.

We have classified the essay into these categories only for the sake of convenience. All classification of

the essay is bound to be arbitary and all attempts to divide essays into water-tight compartments must needs end in failure. While writing an essay on an aeroplane, we will naturally feel tempted to reflect on the future of aviation in India and abroad; nor can we pass over the circumstances under which it was invented. An account of the Tribal Raid on Kashmir is apt to contain, among other things, descriptions of the scenes of ruin and devastation consequent upon the raid and a reflection on the future of Kashmir. Likewise one cannot afford to omit an account of the deeds of some well-known Patriots from an essay on Patriotism.

V

How to go about writing an essay.

(*i*) *Drawing up an outline.* A beginner, in spite of beating up his brain for hours, either gives up the attempts to write an essay in despair or is so lost in the subject that his composition is wholly devoid of proportion and structural unity. What he produces is not an essay proper, but something like a cartoon whose head is much bigger than the belly and the legs no longer than a pair of cigarettes. Lack of ideas and lack of a sense of proportion are at the root of his difficulty. Repeated failure often makes him conceive a dread for essay-writing and give up the attempt in despair.

Now, there is a clear way out of this difficulty—planning. Select the topic that suits you best and try to understand clearly its wording and scope. Put questions to yourself regarding the subject and jot down their answers, till you have a number of ideas sufficient for your essay. This list of ideas will obviously be a jumble and your task now is to arrange them in a proper order and according to their natural connection so that there is an easy transition from the one to the other. Those of the points should come first which, you think, will make a good introduction and those last which are likely to form an effective conclusion. Thus you have an outline for your essay. Your task is now enormously facilitated; you have only to put flesh on the skeleton.

Now develop each principal idea into a paragraph. Due emphasis should be laid on different ideas according to their importance. Fresh details, not in the outline, may be added if necessary. It is not at all essential to follow your outline too slavishly.

We had better take a concrete example now. Let us suppose you select for your essay the topic "Science, a Blessing or a Curse". After thinking over its wording and its scope you conclude that you have to write on the advantages and disadvantages of scientific inventions and discoveries and to give your opinion as to which of these are greater. You cannot afford

to dwell on the advantages only and neglect the disadvantages, and *vice versa*. Now you may raise the following questions:—

1. What are the advantages of scientific inventions and discoveries?
2. Are these advantages an unmixed blessing? If not what are their disadvantages?
3. What wonders have been accomplished by science?
4. Which are the greater—the advantages or the disadvantages? What can be the final conclusion?

These questions may be answered in the following manner:—

1. Scientific inventions and discoveries in the sphere of medicine have saved numerous lives. Vaccination prevents epidemics like Cholera, Typhus and Small-Pox; the wonderful curative effect of Penicillin, Quinine and Sulpha-drugs. The numerous means of amusement like radio, movies and television. Increase in the fertility of the soil due to good and cheap manures, produced by scientific methods. Science has put an end to many superstitions by explaining numerous mysteries. Airships have reduced distance; wireless telegraphy. Wonderful surgical instruments

that save numberless lives. Machines that result in increased output and save human energy. Science can destroy insect pests and even cause artificial rainfall. A detailed knowledge of the world due to astronomical and geological discoveries.

2. Scientific inventions have made war extremely destructive: the Atom Bomb, flying bombs, rockets, submarines. By displacing labour machinery has caused unemployment; overproduction is leading to search for markets and war. Keen economic competition. Man's primitive simplicity destroyed. Intellectual development at the cost of health and good-will. Factories cause insanitary conditions. The rich factory owners exploit the poor labourers; rise of Communism; strikes. Man has become sceptical, materialistic and a slave of machinery.

3. The aeroplane, the radio, the telephone, and electricity are among the wonders of science.

4. Whether advantages outweigh the disadvantages or *vice versa* rather difficult to decide. All depends on the use man makes of science.

This is a rough draft of your outline. Now you notice that the answer to the third question can form a good introduction while that to the last question can be an effective conclusion. Re-arranging these ideas systematically you may draw up an outline like the following :—

Science, a Blessing or a Curse

Outline

1. *Introductory.* The wonders of modern science—radio, aeroplane, electricity, wireless, telegraphy and the like.

2. *The advantages resulting from these wonders:*

(*a*) Safety of life and immunity from disease—wonderful drugs and appliances like Penicillin, Quinine and Sulpha-drugs; vaccination against Cholera, Typhus, Small-Pox etc. Relief from pain; better health.

(*b*) Machinery—increased output; labour saved; finer goods produced.

(*c*) Better yield from land—good and cheap fertilizers, improvement in the quality of seeds, artificial conditions essential for a good harvest.

(*d*) Time and distance reduce—wireless telegraphy, aeroplanes etc.

(*e*) Means of amusement—Cinema, radio, television.

(*f*) Increase in Man's Knowledge—astronomical and geological discoveries; explanation of mysteries of nature putting an end to superstition.

(*g*) Development of the scientific or unprejudiced bent of mind.

3. *The disadvantages* (*a*) War has become extremely destructive—the Atom Bomb, flying bombs, submarine, rockets, poisonous gases.

(*b*) The evils of machinery—displacement of labour resulting into unemployment; keen economic competition and overproduction leading to wars between nations; exploition of the labourers by the capitalists; social inequality, strikes—the rise of Communism.

(*c*) Intellectual development at the cost of health and goodwill; man's primitive simplicity destroyed; man has become materialistic and sceptical.

4. *Conclusion.* Nothing is good or bad in itself. Whether science is blessing or a curse depends upon the use we make of it.

Similarly you can draw an outline on any given topic whatsoever. Here are two more examples :—

A. Mahatma Gandhi

Outline.

1. *Introductory.* The greatest man of his age and one of the greatest of all times.

2. *Early life and education.* Born in a Bania family at Porbandar (Gujrat) on October 2, 1869. Education at Rajkot and Baranagar. Matriculated in 1887. Married to Kasturaba at the age of 13. Studied

Law in England called to the bar in 1891. Practiced in the Bombay High Court; not a successful barrister.

3. *Life in South Africa.* Went to South Africa in 1893 to plead a case in Capetown. A victim of colour prejudice. Fight against the Natal Government regarding the election of members to the assembly. Resisted restirctive laws against Asiatic immigration. Passive resistance and satyagrah—the creed of 'Non-violence' born.

4. *Return to India.* Contact with Gokhale and the Servants of India Society, the establishment of the *Ashram* at Sabarmati. The Indian National Congress—elected its president in 1924—The Simon Commission—Civil Disobedience and violation of the Salt Law—Arrested—released in 1930—The Round Table Conference in London.

5. *Later Life.* Instructed the congress to fight the provincial elections in 1937—the resignation of Congress ministeries in 1939 to express resentment at the viceroys declaration that India also was at war with Germany—The "Quit India" movement of 1942—Arrested—released in 1944—Attempts to settle disputes between the Congress and the Muslim League: Gandhi-Jinnah talks—The Cabinet Mission—The Interim Government—Brought about communal harmony in East Bengal—Declaration of fast unto death for the restoration of communal peace in Delhi, Calcutta and Bihar.—

shot by Nathu Ram Godse on 30th January 1948 on his way to the prayer-ground passed away soon after.

6. *An estimate of his character.* The Apostle of Truth and Non-Violence—simplicity sincerity and sacrifice incarnate—his firm determination—saint, philosopher, politician and revolutionary and one advocated village uplift, basic education, the building of college and industries and the removal of untouchability.

7. *Conclusion.* Some views on Gandhi.

B. Journalism.
Outline

1. *Introductory. What is journalism ?* The profession of publishing, editing or writing in a journal magazine or newspaper—a new profession—has its origin in the modern man's interest in the affairs of the World and his curiosity to satisfy it within short time.

2. *Journalism and Literature.* (*a*) Literature deals with universal problems and has a permanent value ; is intimately related to life. Journalism is a thing of the moment and has only an immediate aim, tackling only immediate and particular problems ; it is onesided and controversial.

(*b*) Journalism can serve literature by putting

forth just and honest criticism and by informing people about current literature.

3. *The equipment of a journalist.* An intimate knowledge of man's psychology, wide reading, a retentive memory, balanced judgement, ready wit, knowledge of current events and party-politics. Instances of famous journalists: Tushar Kanti Ghosh, K. F. Nariman, C. Y. Chintamani etc.

4. *Journalism and politics.* The influence of journalism on political opinion. Generally journals and newspapers are organs of a political party *e. g.* "The Hindustan Times" (Indian National Congress), "The Khidmat" (Kashmir National Conference) and "The Dawn" (The Muslim League).

5. *The responsibilities of a journalist.* The press is now-a-days a mighty force. A journalist should voice the true feelings of the public and reproduce news and views faithfully; a detached and unprejudiced attitude essential. Journalism, if rightly used, can inculcate healthy and progressive political and social ideas and help in maintaining friendly relations between religious bodies; perverse journalism will lead to party-strife and war.

6. *Journalism as a profession.* (*a*) Journalism can be made "profitable", but if the journalist is guided by the mercenery motive only he will completely lose sight of his noble ideals.

(*b*) The journalists profession is a risky one; he is exposed to undue criticism of Government and may be imprisoned.

7. *Indian Journalism.* It is ill-paying because of a limited market due to man's illiteracy and so does not attract the best genius of the age; hence backward. A contrast to Western Journalism in this respect.

8. *Conclusion. Its future in India.* A welcome change expected in Press Laws, due to India's freedom; the gradual removal of illiteracy also possible. Hope for a bright future.

(*ii*) How to begin an essay?

Though the planning of an essay is half the battle, it is obviously not the whole of it. Even after drawing up an outline properly, students may waste much of their time in pondering over the manner they should begin their essays. Even then they mostly beat about the bush and their introductions fail to be attractive. Well begun is half done; the very opening sentence of the essay should arrest the reader's attention. An essay may begin with a quotation, an anecdote, a proverb, an opinion or a question. But the best way of beginning an essay is to plunge direct into the subject. An abrupt and direct beginning is generally the most telling. In case you begin your essay with an opinion or a proverb, it is better to disagree with it rather than accept it; this suggests

an original point of view and is sure to arrest the reader's attention.

Here are the beginnings of some well-known essays:–

(*a*) "Men fear death as children fear to go in the dark; and as that natural fear in children is increased with tales, so is the other."

(Bacon's essay *Of Death*)

(*b*) "What is Truth?" said jesting Pilate; and would not stay for an answer.

(Bacon's essay *Of Truth*)

(*c*) "Cities given; the problem was to light them."

(Stevenson: *A Plea for Gaslamps*)

(*d*) As yet another illustration of a direct beginning we may take that of Robert Lynd's essay *On Being Rather Ill* "There are people who seem positively to benefit from an illness. They grow in moral stature as they dwindle in physical health....."

(*e*) Addison's essay on *Household Superstitions* begins with an anecdote:—

"Going yesterday to dine with an old acquaintance, I had the misfortune to find his whole family very dejected. Upon asking him the occasion of it, he told me that his wife had dreamt a very strange dream the night before, which they were afraid portended some misfortune to themselves and their children....."

(*f*) Stevenson, in his essay on *Childs' Play* arrests the reader's attention by starting with contradicting a commonly accepted notion. Almost all writers have glorified childhood, but this is how Stevenson begins his essay :

"The regret we have for childhood is not wholly justifiable : so much a man may lay down without fear of public ribaldry ; for although we shake our heads over the change, we are not unconscious of the manifold advantages of our new state."

This beginning suggests an original point of view and so does the opening sentence of Lambs' essay, "The Praise of Chimney Sweepers."

(*g*) "I like to meet a sweep—understand me—not a grown sweeper ; old chimney sweepers are by no means attractive—but one of those tender novices, blooming through their first nigritude."

Out of these various ways of beginning an essay the student—after some practice in essay-writing of course—should find out for himself the way in which he can be most effective.

(*iii*) *The Main Body.* The main body of the essay should be clearly divided into paragraphs, each paragraph dealing with one principal idea. Structural

unity in each paragraph is essential. The transition from one paragraph to another should be easy and natural, the last sentence of each paragraph leading to the first sentence of that which follows. No difficulty will be encountered in this respect if the various points in the outline have been arranged logically, in a natural order.

There should be no beating about the bush and no digressions. Nothing should be introduced that has no bearing on the subject.

(*iv*) *How to conclude an essay?* To conclude an essay is not as difficult as to begin it. The only thing to be borne in mind is that the ending should not be abrupt but natural. The reader should feel that nothing more need be said on the subject and there should be no air of incompleteness about it. A descriptive or narrative essay may end at a point where the interest has been exhausted; it may be concluded with the writer's final impression of the object described or the event narrated. A reflective essay may be concluded with a very brief summary of the main argument. An exhortation, a general observation, a quotation, a request or a hope can also form a good conclusion to a reflective essay.

A. C. Benson' concludes his essay on *The Art of the Essayist* with a summary of the main argument:

"The essayist then, in his particular fashion, is

an interpreter of life, a critic of life. He does not see life as the historian or as the philosopher or as the poet or as the novelist; and yet he has a touch of all these. He is not concerned with discovering a theory of it all or fitting the various parts of it into each other. He writes rather on what is called the analytic method, observing recording, interpreting, just as things strike him, and letting his fancy play over their beauty and significance; the end of it all being this: that he is deeply concerned with the quality of things, and desires to put it all in the clearest and gentlest light, so that at least he may make others love life a little better and prepare them for its infinite variety and, alike, for its joyful and wonderful surprises.

Stevenson's essay *On Marriage* ends with a general observation:

"For marriage is like life in this—that it is a field of battle, and not a bed of roses."

Addison concludes his essay on *Household Superstitions* with an exhortation to trust in God and give up all superstition:

"I know but one way of fortifying my soul against these gloomy presages and terrors of mind; and that is by securing to myself the friendship and protection of that Being who disposes of events and governs futurity. He sees, at one view, the whole thread of

my existence; not only that part of it which I have already passed through, but that which runs forward into all the depths of eternity. When I lay me down to sleep, I recommend myself to His care; when I awake, I give myself up to His direction. Amidst all the cries that threaten me, I will look up to Him for help and question not but He will either avert them, or turn them to my advantage. Though I know neither the time nor the manner of the death I am to die, I am not at all solicitous about it, because I am sure that He knows them both, and that He will not fail to comfort and support me under them."

After you have written the essay revise it thoroughly. See that it has unity of design as a whole. Cut out anything that seems irrelevent. Correct grammatical and other mistakes, if any.

If you have assimilated the different rules of Grammar thoroughly and if you act up to the instructions given above, you have no reason to despair. No amount of mastery in the art, however, can be attained without enough practice.

I. DESCRIPTIVE AND NARRATIVE ESSAYS

1. A Kashmiri Village

Outline

1. *Introduction.* A Kashmiri village essentially backward.
2. ***The situation and appearance of the village:*** (*i*) Its situation (*ii*) Its houses (*iii*) Its dirty and unsanitary condition (*iv*) Absence of Roads, markets and electric light.
3. ***Its inhabitants:*** (*i*) Their general character and dress (*ii*) Their occupation (*iii*) Their poverty.
4. *Conclusion:* The need for rural uplift and what the Peoples' Government is doing in this direction.

Backward is the word to sum up ones impressions of a Kashmiri village. Each village in Kashmir stands in a marked contrast not only to towns and cities but even to the villages in foreign countries. While on a visit to a village you are apt to forget, for the moment, that you are living in the twentieth century.

The village is usually situated near, and sometimes in the midst of, the vast fields which yield the

food not only for the villagers but also for the people in urban areas. The nearness of a river, stream or a spring also characterizes a good side for a village.

A typical Kashmiri village is a cluster of thatched mud cottages. These are usually two-storeyed, almost the whole of the ground-storey being occupied by cattle and sheep. In the biting cold of the Kashmir Winter, while the whole prospect around is white with snow, the villager lives in this storey along side of his animals. The upper storey has a balcony facing the compound and here the villager sleeps away the hot summer nights and his wife spends her leisure hours working at the spinning wheel. The garret serves as a store-house for necessities like fuel and cowdung. The village cottages are ill-ventilated having, by way of windows, a small opening or two, in the walls of each storey. The houses of the landlord and the money-lender are, however exceptions. These are usually pucca three-storeyed and well-ventilated. Almost every house has a wooden barn adjacent to it to store food-grains.

The village as a whole is dirty and insanitary. The cowdung, to be used as manure, is heaped in the compound where it decays and emits a very foul smell. All dirt and refuse, too, is allowed to remain in village compounds. The idea of the drainage system has not even dawned on the villagers. No

wonder, therefore, that the buzzing of innumerable bees welcomes each visitor to the village in summer.

The absence of streets and roads is a marked feature of every village in Kashmir. A few humble shops serve as its market while some of the smaller villages cannot boast even of these and have to depend on a bigger village for their purchases. By way of roads the village has only a few narrow, dirty and uneven lanes. In some of the bigger villages, however, the lanes are wide enough to permit the passage of a bullock cart. Electric light is a luxury unknown to the villagers.

Living, as they do, "far from the madding crowds" of cities and towns the villagers have the prevailing note of simplicity as the striking feature of their character. They are mostly illiterate and a man "educated" upto the Fifth Standard is usually looked upon by them as a profound source of information and guidance. Their dress too is simple: in Summer it consists of a "topi", a shirt and a "pyjama" while in Winter a woollen over all—a "pheran"—and a blanket are also worn. The elderly people put on in Winter a woollen turban too.

With very few exceptions agriculture is the occupation of the villagers. There are, no doubt, a few craftsmen like carpenters, blacksmiths and potters also, but even they cultivate some land besides following

their respective trades. This is sometimes true of shopkeepers too and very rarely of money-lenders.

In spite of the rise, during the past few years, in the prices of food-grains the Kashmiri villager is very poor; sometimes he cannot afford to have even two square meals a day. One half of what he produces is taken away by the Zamindar, the supposed owner of the land. Ignorance and illiteracy have prepared a fertile ground for the villager's exploitation at the hands of the money-lender and some Government officials.

The problem of village uplift in Kashmir is thus a very pressing one. The prosperity of the villager is the prosperity of the state as a whole. The villager must be given at least primary education and taught modern methods of cultivation. The importance of the habit of cleanliness must be impressed on him and the medical aid, which he needs so sorely, must be made available to him by opening small dispensaries at important village-centres. Roads must be built to bring him in direct contact with the market and thus to put an end to his exploitation by the middleman. Above all, the Zamindari System must be abolished as soon as possible. The people's Government of Kashmir is, however, paying a serious attention to two very important items in village uplift *viz.* education and the abolition of Zamindari. It is hoped

that the other items, too will be taken up and in a few years to come the Kashmiri village will present a better spectacle than that it does today.

2. An Outbreak of Fire

Outline

1. *Introduction.* The light goes off; noise on the road; I learn of the outbreak of fire.

2. On the actual scene; panic; the flames; columns of smoke.

3. Efforts to control the fire; accidents, if any.

4. The arrival of the Fire-brigade; the fire brought under control.

5. Conclusion.

All of a sudden on that memorable evening preceding the commencement of my examination the light in my room went off, leaving me musing in the midst of a heap of books and notes with which I could not have parted willingly. A confused noise of a crowd passing by at a quick place along the road and of people talking was at the same time audible. Thrusting my head through the window, I could gather, from what little I heard of their talk, that some building in our vicinity was on fire. This, then, was the reason why the light had been switched off.

I too went out and got mixed with that seething

stream of humanity. Reaching the spot where the road takes a sudden bend towards the river, I found that the whole of the sky in the West looked blood-red. On reaching the bridge huge columns of smoke could be seen rising to the sky. By now all the people of the locality were alarmed and a huge crowd had gathered. I found it well-nigh impossible to push my way on ; it took me about fifteen minutes to reach the other end of the bridge. Once across the bridge, I had a full view of the terrible spectacle. One of the recently built houses on the river-bank was on fire. The ghastly scene sent a thrill of horror through me. The whole of the uppermost storey was aflame. A strong wind was blowing and every time there was danger of the fire spreading to the adjoining houses. Every moment the flames were rising higher and higher against the sky which, I saw, was covered with black clouds but did not let fall even a single drop of rain. From the windows of the lower storeys all house-hold articles were being thrown out pell mell till they filled the entire space in front.

Many people were busy drawing buckets of water from the river and pouring it on the flames but all, it seemed, to no effect./ The flames continued encroaching upon the house like anything. Suddenly one of the walls of the upper storey gave way, letting loose a huge mass of half burnt timber and bricks which fell down with a crash and thud. It was a miracle that none of the people standing

nearby, who fled away instantaneously, was injured. The mass of sparks thus released rose very high dazzling against the black columns of smoke till they died down.

We had hardly composed ourselves after this shock when a lady was heard crying out, "My child! O my child! For God's sake rescue my child." It was learnt that panic-stricken, the lady had left her two year old child sleeping in one of the rooms on the second storey on which the flames were fast encroaching. While those nearby were consulting among themselves a brawny tall youth was seen entering the house in the most reckless manner imaginable. He was in before people could even think of disuading him. I felt gravely hopeless about the brave young man's lot. He created also a sensation among all those present. Hardly two minutes had passed when the youth was seen coming out of the house with a smiling face, holding the child in his arms. The man had burnt one of his arms and his neck had received a grievous wound, but he had succeeded in rescuing the child to safety.

Exactly at this moment was heard the ringing of the Fire-Brigade bell. All felt a thrill of joy. In a few moments the fire-engine started working. The fire-men adjusted the pipe with their characteristic agility. Soon a torrent of water could be seen gushing out of the pipe and being lost in the

flames—for lost in the flames it literally was; the flames seemed to continue consuming the building in spite of it. After about twenty minutes three more fire engines arrived and torrents of water on all sides were seen fighting the flames. After about half an hour more the fire was brought under control. None of the adjoining houses was affected.

The cause of the fire was not known.

The inmates of the burnt down house were offered a lodging for the night by a neighbour. Greatly moved by the misfortune that had suddenly befallen them I helped them remove some of their things to their new, though temporary, abode. When I started back for home the majority of the people had dispersed. It was ten in the night when I entered my room—now bright with light—but there was no going to bed. The monster—examination— had to be fought in the morning, you know!

3. The Human Hand

(P. U. 1936)

Outline

1. *Introduction.* The human hand evolved from the monkey's fore-paw.

2. The human hand is possessed of greater deftness than the monkey's fore-paw. The skill of the former in drawing, writing, designing etc.

3. Its skill in making things of the utmost delicacy: minute carvings, paintings, needle-points etc.

4. Helps Nature in making beautiful things like the *Nishat* and the *Shalimar*. Its power, at the same time, of lifting and making mighty and huge things: ships, engines Pyramids etc.

5. People of different professions have different hands.

6. *Conclusion*. Palmistry; the hand reveals destiny.

Thanks to Darwin and his Theory of Evolution, it is now universally acknowledged that Man is the descendant of an ape. Obviously, therefore, the human hand is evolved from the monkey's fore-paw, since a principle that holds in the case of the wholes is true in the case of their respective parts as well, (in spite of the disappearance of the tail in the process of evolution).

Of all the animals in the world the monkey is the master of the greatest amount of cleverness and cunning and his fore-paw—the instrument of his cunning brain—is more skillful than the corresponding organs of other animals; it has the powers of breaking, pressing, wrenching, grasping, and ripping to an amazing degree. But, evolution being generally, a process of development, the human hand is still more deft and cunning. In addition to the monkey's powers, already mentioned, it can do such complex

things as demand the skilful handling of an instrument: designing, writing, weaving, drawing and such things.

Its powers of doing things of the utmost delicacy, exact even to the thousand part of a millimetre, are unparalleled. Look at the minute carvings in ivory and wood and the delicate art in papier machie, lifelike paintings, so true to Nature even to the minutest detail, the fashioning of sharp needle points and edges of sharp knives, the minute parts of the smallest of wrist-watches, the instruments that can measure even the thickness of a hair—these and numerous other things are all its work.

How wonderful a thing is the human hand in spite of its smallness! Nature could never fashion without its help such "things of beauty" as the *Taj Mahal*, the *Nishat* and the *Shalimar*. At the same time its powers of making and lifting mighty things of enormous size and weight, are the most amazing: it is the "clay-creater" of "oak leviathans"; it can make huge engines, thousands of tons in weight; it has the powers of lifting huge blocks of stone and fashioning them into Egyptian Pyramids or into the illustrious Chinese Wall. It builds light-houses in the mighty rolling waters of the Ocean, joins the seas by digging the Panamas and the Suezes, it fells mighty forests and lays out majestic cities and

towns, it spans rivers and stops angry floods by building huge walls against them.

The profession a man follows, and even his character, can be known from his hand. A hard working labourer can be known from his rough hand and hardy fingers; a criminal from a repulsively gross thumb, an artist from fine long and delicately tapering fingers; and a general from a big fleshy hand. The philosopher's hand has its own peculiarities and so the poet's.

Nor is that all. The human hand is said to reveal destiny as the stars do. But for it, the whole cavalcade of the palmists, with Chiero at their head, would have been names totally unheard of in the World. The complex and mytisfying lines, wrinkles, shapes and squares have been, and are as full of meaning to these people as books are to us. Hence the superiority of the hand to such human limbs as the leg, the foot, the neck or the back. The face and the eyes, no doubt, are an index of a man's mind, but in the hand alone lies his destiny.

4. A visit to a Museum

(*P. U.*)

Outline

1. *Introduction.* The building in which the museum is located and its situation; the occasion of my visit.

2. The scene on entering the museum.

3. The Zoological section; the life-like casts of different animals and birds.

4. In another room—effigies of typical Kashmiri inhabitants; Raja Amar Singh's Statue; huge elephant tusks and fossils.

5. In the next few rooms—specimens of cloth, iron agricultural instruments, medicinal herbs etc. The Geological section.

6. The Archaeological section—statues, inscriptions and manuscripts etc.

7. Ancient paintings, arms; specimens of wood carving and papier machie; the map of Srinagar on a piece of silk.

8. *Conclusion.* The rare sensation of having seen all this.

The Srinagar Museum is located in the same building as the Public Library. It is situated near the University Office on the right bank of the lovely Jehlum, popularly known as the "Vyath" in Kashmir. The building must have been built by one of the Mughal rulers, because it resembles in architecture some of the buildings of that period found in the *Nishat* and *Shalimar* gardens. Adjoining the building is a public park.

On one occasion descending the flight of worn stone-steps that leads out of the Library, I felt an

urge to satisfy mv long-cherished desire to visit the museum. Accordingly I approached its entrance and learnt from the sentry there that the museum was open to visitors upto 4-30 p. m. on all working days. It was 3 p. m. and I went in.

What a scene I beheld in the first of the rooms! There were statues of various Hindu gods reclining against the walls in solemn majesty. Many of them were broken. These were unearthed from various parts of Kashmir. There were, I think, a few statues of Lord Buddha, too. Some of these statues were broken, I was told, by Sikandar, the Iconoclast, who invaded Kashmir several centuries ago. Besides the statues, there were huge earthenware pots, about ten times as big as their present day counter-parts. These too, I learnt, were dug out of the earth at several places in Kashmir. The people who used these in the past, I thought, must have been much bigger and stronger.

Leaving this room one enters the Zoological section of the museum. This section is replete with numerous casts of different animals and birds, so life-like that one is at first deceived to take them for living beings. The beasts as well as the birds are kept against a background which makes them all the more life-like. Behind the tiger, for instance, there is a miniature mountain covered with a forest with mountain rills flowing through it. The bear is kept

leaning against a tree eating maize from a plant; the bear is said to be only too fond of maize. The jackal is feasting on a "koel" and never finishing his repast! This is true of the birds as well, who are kept, as also the smaller animals, in glass cases. The eagle appears to be about to sweep on a fish; the kingfisher is feasting on a smaller fish. The characteristic scenes are sometimes painted against the backs of the glass cases as well. I saw different varieties of mice, sparrows, parrots, crows, and what not. Of the birds not found in Kashmir I can still remember the beautiful blue rock pigeon from Columbia. The image of the lovely paradise fly-catcher with its long fleecy tail, to be found at a height of 7000 ft., also cannot be effaced from my memory. I also saw different varieties of snakes and fish preserved in bottles. Besides these things, there were eggs of different birds and snakes in an almirah visible through its glass panes.

I left this room reluctantly enough and on entering the next room was amazed all the more, because, what at the first glance, I had believed to be a row of living people was only a row of effigies made of earth. There were a typical Muslim "Khwaja," a Hindu "Pandit" and a few ladies of both the religions with children, and wearing typical Kashmiri dresses. Modern influences on Kashmiri dress were conspicuous by their absence. On close examination I found that there was also a Hindu bridegroom of

the olden times, because a bridgeroom's dress, too has been subject to modern influences. Turning towards the left I found in the same room what appeared to be the marble statue of a king and learnt that the statue represented the late Raja Amarsingh. In the same room I found two huge elephant tusks, much larger than the usual size, from nine to ten feet in length and very thick. Nearby was lying the huge brain-box of the elephant, completely fossilized. The fossilized remains of this gigantic elephant were dug out at Pampore in Kashmir as I learnt from one of the employees of the place. I was wonder-struck at this information, because the cold climate of Kashmir does not permit the existence of an elephant. Was then the climate of the place very hot at some time in the remote past? The bigness of the fossilized remains of the elephant also was a problem and confirmed my idea that the animate creatures in the past must have been much bigger than they are now.

In the next two rooms I found different specimens of cloth, especially China cloth and brocade. There were also the different iron-instruments used by the Kashmiri peasant and specimens of different medicinal herbs found in Kashmir, *e.g. Nilophar, Sarpankh* and *Unab*. Flora of Bengal, too, were represented. Fruit and vegetables, grown in Kashmir, were placed in an almirah.

I felt the least interested in the Geological section. There were pieces of different sorts of rocks and these did not attract me much.

The archaeological section was yet to be seen, in spite of the statues and other things I had witnessed! On entering it, numerous statues met my gaze. There were statues from Pandrenthan, Avantipore and Parihasapore (now known as Divur); the four statues of various sizes found at Verinag, representing the tri-headed Vishnu with the earth goddess at his feet; bits of statues from various places in Kashmir; besides numerous others. Then there was the brass frame cast excavated at Devasar with the figure of Vishnu in the middle, surrounded by his twenty-four 'avatars' or incarnations. There were inscriptions in stone in Sanskrit and Persian, the former in Devanagri as well as Sharda Scripts. I could not read these well, curious as I was to do so. In an almirah were lying coloured tiles with flowers artistically painted on them; these had been found in old tombs. In a corner of the room I saw Sanskrit and Persian manuscripts, most of the former on birch bark which have been excavated from the earth. These books made of birch bark with writings on them in an ink the composition of which was known only to the ancient Kashmiri, can remain intact below the earth's surface for centuries together. There are numerous such manuscripts in the library of the

Govt. Research Department and most of them have been published. There were also old coins, some of them as old as 2nd century B.C.

In another room were ancient Kashmiri paintings, while in still another I saw guns, swords, shields and other armament belonging to the Sikh and Dogra periods. There were specimens of machine-guns and other guns in the Great War (1914—19). There were also specimens of wood carving and papier machie by the dextrous ancient Kashmiri artists. Different specimens of shawls made in Kashmir from Afghan period onwards were also there. And a very interesting thing was a detailed map of the city of Srinagar woven into the very fabric of a piece of silken cloth. I don't quite recollect how old it was. It was close upon 4-30 p. m. and we were asked to hurry out. I found that I had gone round the whole of the museum and went out fully satisfied. All the things I saw there have been a rare sensation and it is meet that I conclude with Wordsworth:

"For oft when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bless of solitude.

5. A Dog-Fight

Outline

1. *Introduction.* Swift's view of fights as resulting from want, but a dog-fight may take place even for the exercise and the amusement of the parties; how the fight starts.

2. The actual fight; a dog may not have definite opponent; any dog may fight any other or change from him to still another.

3. Dog-fights a great source of fun and amusement.

4. *Conclusion.* A dog-fight at night only a disturbance.

According to that master-satirist Jonathan Swift, invasions usually travel "from north to south, that is to say, from poverty upon plenty.. For to speak in the phrase of writers upon the politics, we may observe in the republic of dogs...that the whole state is ever in the profoundest peace after a full meal; and that civil broils arise among them when it happens for one great bone to be siezed on by some leading dog, who either divides it among the few, and then it falls to an oligarchy, or keeps it to himself, and then it runs up to a tyranny." In spite of the great satirist's observation a dog-fight may start of no definite purpose; dogs with full stomachs may come to blows for exercise and amusement if for nothing else. The first fighting

signal is a loud bark which may be given by a dog from any place—a street, a lane, or a house. It is as important as a war signal to all those of the species to whom it is audible. And, mind you, it travels faster than any sound! The signal is repeated by all those who present themselves on the scene. The first giver of the signal then receives a mild scratch, a push or even a bite from anyone or more of the species he has alarmed and the fight starts in right earnest.

This is no occasion for entertaining feelings of contempt for dogs, please; men in similar circumstances behave no better and at this stage the fight resembles a street quarrel among men only too closely. No dog has a particular adversary. Paws, snouts, tails and fangs are let loose on any member of the crowd. Nor need the adversary be constantly fought with throughout the whole fight. If the slim dog in black is considered too low by a hero to fight with, he has the option of turning to the big stout fellow in brown, the moment he so likes. There is no restriction as to sex either. A female may be as heroic as a male and may be engaged by anyone of the crowd at any time. The fight may thus go on for any interval unless the Fates cunningly contrive against its continuance and obtrude on the scene in the form of a man with a lathi who may be a Philosopher disturbed by the tumult and fury, in the course of his ponderings; an examinee disturbed in his studies or the like.

But to the lovers of fun the fight is a source of great amusement. So, whether the village street may be the scene of the solemn fight on the city street, it draws around it a massive ring of people of all sorts who witness the proceedings with ever-increasing amusement. The snarls, barks and scrathes that are exchanged by different parties, or rather by the warriors—for there are no two parties as such—delight the onlookers immensely.

The freedom exercised by the dogs in matters martial is easily extended by them to the time of the fight. Night is as fit an hour for it as the day. From the human point of view not only is the whole fun of the thing wasted, but it results in positive disturbance. Imagine the effect of barks, neighs, screams and lows on weary people tired with the day's work snorting comfortably, babies clinging to their mother's breasts and intellectuals on whose weary brains sleep has a balmy effect. If it were possible to bring about a friendly conference between the members of the species and the human race—or, which seems better, between the representatives of the two parties—on matters of common interest, night encounters of this sort ought to be got stopped.

6. Public Reception of a Great Leader.

Outline

1. *Introduction.* The release of Sher-e-Kashmir from the jail after the partition.

2. The joy of the people at the news of his release and preparations to receive him.

3. How the Jehlum was decorated for the river procession ; crowds of people.

4. The procession ; shouts and slogans ; the hustle and bustle.

5. The public meeting at Hazoori Bagh and Sheikh Saheb's address ; conclusion.

The partition of the country proved, after all, inevitable and India and Pakistan were two independent dominions. The problems consequent upon the partition—particularly those having a bearing on the future of the Jammu and Kashmir State—compelled the State authorities to release "Baghi Abdullah", who had been imprisoned more than a year ago in connection with the "Quit Kashmir" movement.

A thrill of joy passed through all hearts and a lovely smile was playing on every face at the news of the expected release of Sheikh Saheb, the beloved leader of the Kashmiries. The very idea of seeing him face to face once again, after a period of about sixteen months, was a joy in itself. Preparations for his reception started to be made several days before the expected release. The public at large was solely busy with the preparations, not to speak of

the prominent workers of the State National Conference. Even school children got prepared to receive the great leader in their own humble way.

At last the day arrived. It was a fine sunny day in the October of 1947. It was proposed that the Sher-e-Kashmir should embark a "Parandah" at Chattabal and be rowed up the Jehlum at the head of a stately river procession. In the evening he was to address, at Hazoori Bagh, a public meeting arranged in his honour. I had thought that it would have been better for the procession to follow a land-route, since that route could be well-decorated. But a glance down the river at the First Bridge gave the lie to my contention. The Jehlum was decorated with many coloured arches, some of them spanning the whole river and some spanning only a short space in its midst. I at first wondered as to why these latter were not driven by the current but soon found that they were tied to the boats steadily anchored in midwater. The writings on hanging pieces of cloth—pink, green, yellow, rosy, and scarlet—expressed hearty greetings from this association and that school. Paper flags were rustling in the wind and drums beating on the banks. The houses on the river banks also were highly decorated.

I took my stand at the bank near Haba Kadal to be able to witness the procession when it passed

that spot. Each spot on the banks was full of people; there were crowds here, crowds there and crowds everywhere—men and women, both old and young. Different school boys and girls were with different uniforms on. It was a problem to stick to my place; sometimes a mysterious push from some corner would knock down a multitude of us and, the onslought over, one had to jostle one's way to the original spot, if at all one got to it.

The moment for the procession to pass before us was fast approaching and all eyes were bent on the river. At last the slogans at a distance told us that the moment had arrived. Even those few seconds of waiting were about to tax our patience. A sound of drums beating and pipes playing was heard; it approached nearer and nearer, till the green-and-white steam-boat, in which the players were, passed before us. Immediately after the beautiful "perand h" carrying Sheikh Saheb was visible. There arose from the crowds spontaneous slogans of "Shere Kashmir Zindabad", and "Naya Kashmir Payandabad." Sher-e-Kashmir was standing and smilingly saluting people on all sides. I found that some of his hair was grey, which it was not before he had entered the jail, and that he had put on spectacles. His perandah was painted white and yellow and the boatmen rowing at it had yellow turbans, and white shirts and trousers on; even the

oars were of a uniform colour—I think red. After him followed an unending procession of "Shikaras". The whole scene reminded me of a similar welcome that had been accorded to Pandit Jawahar Lal Nehru a few years ago.

I then hurried to Hazoori Bagh where Sher-e-Kashmir was to address the public. The entire space there was fully packed. After about half an hour he arrived and ascended the Platform amid renewed shouts of "Sher-e-Kashmir Zindabad". He took a seat on the platform and, after only a few minutes, rose to speak, since the people were too anxious to see and hear him. He said that it was a matter of great joy to him to be once again in the midst of his brethren. Great changes had taken place since the moment he had entered the jail and there was an important problem facing the people of the state—the problem of accession. The solution to that problem he said, depended on the peoples' free will. He said that all Kashmiris were brethren and they had to decide the issue, keeping in view the well being of all of them. No ulterior considerations, communal or otherwise, were to prejudice their judgement. All class-distinction was to be lost sight of. He, for one, would very glad if a time were to come when a Harijan would be the Prime Minister of the state. Thus he continued speaking in his characteristic sonorous voice for more than an hour, after which he again saluted the audience and took

his seat. The gathering dispersed amid renewed shouts of "Sher e-Kashmir Zindabad" and I took my way home.

7. Pandit Jawaharlal Nehru

Outline

1. *Introduction.* Nehru's greatness.

2. Family history ; parentage.

3. Birth ; early education in India ; education in England.

4. Return to India ; Nehru the barrister ; marriage.

5. Joined Congress in 1919 in respose to Gandhji's call; arrested and imprisoned ; represented India at the International Congress against Imperialism ; Congress Presidentship ; imprisonments ; death of Kamla ; "Quit India" Resolution ; the August Movement.

6. Vice-President of the Interim Govt. ; the Prime Minister of India.

7. Personal characteristics ; Nehru the writer.

8. *Conclusion.* Gandhiji's estimate of his character.

Unaware of his own greatness, Pandit Jawahar Lal Nehru is the greatest Indian living. In the opinion of many, after the sad demise of Gandhiji, he is the greatest man living in the World of today. Cosmopolitan in beliefs and international in outlook ;

with highly compromising spirit, partly due to the influence of his political *Guru*, Mahatma Gandhi, and partly arising from his genuine love for peace, he has endeared himself to all. Panditji's personality is a potent force against the pugnacity of the nations today.

The Nehrus belong to the community of Kashmiri Pandits who, towards the beginning of the eighteenth century, fled from the Afghan invasion of Kashmir and settled down in the United Provinces. Pandit Moti Lal Nehru, Jawaharlal's father, was born in 1861 and, passing a youth of a gay and rather wild nature, established his position as a highly successful lawyer at the High Court of Allahabad. He was one of the earliest of his community to adopt European modes of life. He was an ardent patriot and acted for a term as the President of the Indian National Congress.

Jawahar Lal was born on November 14, 1889, at Allahabad. European nurses were engaged to look after him. His early education was conducted under the supervision of private tutors, one of whom was an Englishman Mr. F. T. Brooks. In 1905 Pandit Moti Lal with his family, went to England and, on his return, left young Jawahar Lal there to be educated at the famous Public School of Harrow. In 1907 he joined the Trinity College, Cambridge and left it in 1910 after taking a second class

science degree with Chemistry, Geology and Botany. He then did his barrister's course in London and was called to the Bar in 1912. All along his stay in England his interests were not confined to studies alone. He visited many places, both in Great Britain and on the continent, and made many distinguished friends and acquaintances.

A few months after he was called to the Bar, he returned to India in 1912 after a stay of about seven years in England. On his return he is said to have lived the life of a well-to-do and rather idle young man. All this time he does not seem to have been much interested in politics. He, nevertheless started practicing as a Barrister at Allahabad under the able guidance of his father, who was the ablest and most flourishing lawyer of the time and young Jawahar Lal was, more or less, eclipsed by his brilliance. In the mean time he married Kamla (1916) and a year later their only daughter Indira, was born.

Gandhiji's *satyagrah* movement, launched in the year 1919, was a turning point in Jawaharlal's life. In that year the Rowlett Act was passed and Gandhiji called on the people to the vow of passive resistance with its two aspects, *Swadeshi* and Fasting. Jawahar Lal was one of those who responded to the call; he suspended practice and joined the movement. He had,

however, had his first meeting with Gandhiji in 1916 and was very much impressed by the creed of Non-Violence which he had put into practice in South Africa. Jawaharlal was arrested for the first time in 1921 and imprisoned along with many others, one of them being his father. He was released after three months and again arrested in 1922. At the trial he bravely declared in the court, "I marvel at my good Fortune. To serve India in the battle of freedom is honour enough. To serve her under a leader like Mahatma Gandhi is a double Fortune... What greater good Fortune could befall an Indian, unless it were death for the cause or full realisation of our glorious dream?"

The Indian National Congress appointed him their representative at the International Congress against Imperialism. He attended its first session at Brussels and in its General Council was one of the five honorary presidents, the other four being, Einstein, Romain Rolland, Madame Sun Yet Sen, and George Lansbury.

In 1929 Panditji was elected General Secretary of the All-India Congress Committee and in 1930 he became for the first time President of the Indian National Congress session held at Lahore. It was in this session that the political goal of India was declared to be the attainment of *Purna Swaraj* or complete independence. In 1931, Gandhiji launched his

civil disobedience compaign, as a result of which the congress was declared an unlawful body and Jawahar Lal, along with others was imprisoned. While in jail he wrote his famous *Autobiography* which, besides telling the story of his own life, gives a more or less connected account of the political happenings in India during two or three decades.

From April 1930 to February 1935 Pandit Nehru stayed in prison with only occasional breaks. In 1936 his wife died in Switzerland and the same year he was re-elected President of the Congress. He was arrested in 1940 in connection with Mahatma Gandhi's Civil Disobedience Movement and released after a year. The Congress passed the "Quit India" resolution in 1942 and Panditji, along with Gandhiji and members of the Congress Working Committee, was arrested on the 9th of August, 1942 and detained in Ahmednagar Fort, where he produced that monumental work, *The Discovery of India*. In 1946 he was elected President for the fourth time.

When the British Cabinet decided to form an Interim Government in India, he was nominated its Vice-President, the British Vice-roy, Lord Mountbatten, being the President. In 1947 he became the Prime Minister of free India and has been continuing in that important office ever since. He faced manfully the problems that would have placed a man of lesser faculties on the horns of a dilemma—the problems

consequent upon the partition : the transfer of suffering masses from Pakistan, the re-employment and rehabilitation of refugees, the trouble in Hyderabad and helping Kashmir which meant taking a great risk militarily.

A true disciple of Mahatma Gandhi Pandit Nehru is a firm believer in Hindu-Muslim unity. The form of government he likes most is secular democracy. He is pre eminently a Socialist. His frankness and sincerity are proverbial. Highly imaginative and emotional, he has a truly poetic temparament. Besides being an ardent patriot, a wise politician, a great statesman and an eloquent orator, he is a great man of letters. His books—the *Autobiography*, *Letters from a Father to a Daughter*, *Glimpses of World History* and *Discovery of India*—are widely read throughout the World. In his writings he is sincere and direct; his style of writing is chaste and refined, not involved or obscure anywhere.

No truer estimate of his character is possible than that furnished by Gandhiji in an article when Pandit Nehru was elected president of the Congress for the first time: "In bravery he is not to be surpassed. Who can excel him in the love of the country? 'He is rash and impetuous', say some. This quality is an additional qualification at the present moment. And if he has the dash and rashness

of a warrior, he has also the prudence of a statesman. A lover of discipline, he has shown himself to be capable of rigidly submitting to it even where it has seemed irksome. He is undoubtedly an extremest thinking far ahead of his surroundings. But he is humble and practical enough not to force the pace to the breaking point. He is pure as the crystal, he is truthful beyond suspicion. He is a king *sans peur, sans reproche.* The nation is safe in his hands."

8. William Shakespeare

Outline

1. *Introduction.* The uncertainty of most of the details of his life.
2. Birth and parentage.
3. Education; early life; marriage.
4. Life in London—association with the theatre; steady advance in fortune; work as a dramatist and poet.
5. Return to stratford; death.
6. Personal characteristics; conclusion.

Though we know much more about Shakespeare than about his contemporary dramatists, most of the details of his life remain clouded in obscurity. Records of it must, however, have existed, but these seem

to have disappeared during the Civil War which broke out twenty-six years after his death, and which set family against family and led to the extinction of many traditions and memorials. Shakespeare's profession was hated by the Roundheads and looked down upon by the Cavaliers. Also, three years later, the Globe Theatre where he had worked for long was burnt down, as also the house of his friend and admirer, Ben Jonson; a great fire occured in Stratford, his birth place too. Most probably many papers bearing reference to Shakespeare were thus destroyed.

The Parish Register of stratford shows that Shakespeare was baptised on the 26th of April, 1564; his date of birth is, therefore, conjectured to be the 23rd of April of the same year John Shakespeare, the poet's father, was a wool-dealer and glover by profession, and in William's youth occupied an honourable and prosperous position in Stratford, discharging the duties of a number of public offices in the town. Mary Aden, the poet's mother came of a good Warwickshire family.

Being the eldest son, and born when his father's fortunes were at their highest, William was looked after very carefully. There was a Free Grammar School at Stratford where he received his early education. To more ambitious the school afforded an opportunity of studying certain Greek and Latin authors as well. There is no certainty regarding the

number of years the boy spent at this school, but some of his biographers have conjectured that all the schooling he had took place between his eighth and sixteenth years. This was time enough for him to acquire a large stock of learning, because, as a boy, he is said to have had a ready wit, a keen perception and an admirable faculty in the acqiusition of knowledge. Almost all his plays are full of classical allusions and illustrations. He seems to have had a fair knowledge of French and Italian as well.

All did not, however, go well with the family for long. There was a fall in John Shakespear's fortunes, resulting in mortgage upon property and distraints for debt. William's studies were thus interrupted and he had to leave school. Nothing can be said with certainty about his employment for the next few years. There are traditions that he served a term as apprentice to a butcher and that he was for a time a schoolmaster. Shakespeare shows familiarity with legal phraseology in his plays; many therefore, conjucture that he must have been employed in an attorney's office for the period in question.

At the age of eighteen Shakespeare married Anne Hathaway of Shottery, a beautiful bamlet about a mile away from Stratford. The two families had been long acquainted because there is evidence that John Shakespeare and a certain Richard Hathaway were friends. Anne Hathaway was eight years older

than her husband and some suspect that the marriage was unhappy But, most probably, this was not the case as Shakespeare was older for his years, both in physical and mental development, than any of the youth at Stratford After his marriage Shakespeare continued to live in his native town for some years and it was there that his three children were born. One of these, a son, died in 1596 while the two daughters grew upto womanhood, married, and survived their father a number of years.

At the age of twenty-three or twenty-four William Shakespeare left Stratford for London, leaving his wife and children at home. There is a story that he was induced to take this step to escape the anger of Sir Thomas Lucy, a neighbouring country gentleman whose deer he had poached. But by the generality of biographers the story is dismissed as not based on facts. It seems more probable that the hour had come when his expanding mind needed a wider sphere than his birthplace afforded. In London he became connected with the theatre. The duties he was to perform there at first were very humble e. g. taking charge of the horses of those who had come to witness the performance. He was promoted to better and better offices till he became an actor. Then, in addition to acting, he was employed in altering and adapting old plays. He was afterwards employed in original work. He continued to work as an actor too and it is on record that two of his parts were

the Ghost in his own *Hamlet* and Adam in *As you like It*. His appearance in 1594 before Queen Elizabeth as an actor is also on record. He was now rapidly producing historical plays and comedies, his earlier dramatic works. This brought him some fortune. In 1599 the famous Globe Theatre was built and Shakespeare became one of its principal proprietors. Now he was steadily investing money in property at Stratford-on-Avon.

The six years from 1594 to the close of the century constitute what has been called the second period of his career as a dramatist. The plays of this period show a great advance in the art of characterization and the command of poetic resources. Prominent among them are *Richard II*, the two parts of *Henry IV*, the *Merchant of Venice*, *Much ado About Nothing*, *As you Like It* and *Twelfth Night*. The first eight years of the new century are conjectured to have been years of gloom and sorrow in Shakespeare's life because the plays written during this period occupy themselves with the dark side and gloomy passions of life They include great tragedies like *Julius Caesar*, *Hamlet*, *Lear*, *Othello*, *Macbeth*, *Antony* and *Cleopatra*, *Coriolanus* and *Timon of Athens*, besides a few comedies. To the fourth period (1608—10) belong the beautiful romantic plays *Periclas*, *Cymbeline*, the *Winter's Tale* and the *Tempest*.

Shakespeare has written many sonnets and poems too. Of the latter *Venus* and *Adonis* and *Lucrece* were dedicated to his patron Earl of Southampton.

About the year 1610 Shakespeare returned to Stratford to live a life of retirement and ease. However, he was not to enjoy his leisure for many years because on the 23rd of April, 1616—the anniversary of his birthday, possibly—when he was only fifty-two, he breathed his last.

It is not possible to get a vivid picture of Shakespeare the man from a study of his plays because he is thoroughly objective in his treatment of them, which means that he does not allow his own ideas, passions and preferences to colour those of his characters. Nor is there any autobiographical detail as such. But his plays fully reveal that insight into the very recesses of the human heart, which has won him the place of the highest esteem in the World of letters—the place that he will continue to hold throughout ages to come. Some of his characterists are, however, revealed in his Sonnets, in which one discovers occasional touches of sadness, occasional touches that he was not satisfied with his way of life; but we also discover in them a wonderful delight in the strength of friendship and a scorn for all unworthy desires and bad deeds. To his contemporaries he was "gentle" "Shakespeare," "I loved the man", said Ben Jonson, his most prominent contemporary and rival as a dramatist, "and do

honour his memory on this side idolatory as much as any: he was indeed honest and of an open and free nature."

9. A Pen Tells Its Tale.

Outline.

1. *Introduction.*
2. Born in a forest; a brief description of the surroundings.
3. Trees felled by wood-cutters and floated down a stream.
4. The pieces of wood carried to a factory and made into pens.
5. Sent for sale to a shop; the pen purchased by a boy.
6. *Conclusion.* How its days pass with the boy.

I wonder if anyone can believe that as a child I was a green sapling covered with lovely foliage freely dancing in open air. Painful reminiscences of my infancy trouble my mind whenever I see tender twigs on the trees in my master's garden where I accompany him sometimes to help him put his ideas in black and white.

My birthplace was a thick forest with crystal stream flowing right through it. The lulling music

of the stream was constantly heard by me because my mother, a gigantic tree, grew very near one of its banks. The place was beautiful and attractive. Look where I might, a pleasant greenery met my eyes. The entire space was surrounded by huge, black, irregular, walls capped with snow, which I afterwards learnt were called 'mountains'. Of dawns the entire area would resound with the singing of birds. When I had passed my infancy, one of them would sometimes perch on me and sing in my ears, sending me to sleep in broad day light. I envied the birds in the Winter months when they would lie warmly in their nests while my teeth were clattering in severe cold. I had innocent cravings of having wings when I grew up.

Does the Almighty fulfil all our desires? Usually not. One fine morning I was awakened from my pleasant reveries by the screams of my mother. On opening my eyes I found that our neighbours also were trembling through extreme terror. I asked mother what all that meant. Her throat was choked. After a few moments, however, she told me in a trembling voice that some animals called "men" had come to the forest and that all of us stood in danger of being separated from each other. I had found men coming sometimes to our forest to enjoy its view and so was not afraid of them. But mother told me that the men who had come to the jungle

that day belonged to the class known as "wood cutters" and that they were out to strike their weapons against the bodies of any of the trees. She then pointed to one of our neighbours at a distance who fell senseless on the ground before my very eyes. I was now all terror and dismay. Even the birds flew away from the terrific din that filled the entire place. I learnt from mother that the din I heard was the blow of the instruments which the wood-cutters were dealing on the legs of our neighbours. The moment I started praying to God for our welfare, my mother trembled terribly and told me that she had received the first blow against her legs. She could speak no more and the din of the instruments told me that the blows continued to be inflicted on her. All of a sudden she shook and, unable to keep standing any longer, came to the ground and I fell down senseless on her apparently dead body.

On opening my eyes, after I had regained consciousness, I found myself in the company of strangers. I looked for mother in all directions, but all in vain. To this day I know not what became of her: whether she had died or simply fainted away like myself and come to senses after sometime. My companions too felt exactly like me as I learnt from them afterwards. We were floating down a stream, possibly the one that flowed through our native jungle.

We continued floating for two days and on the

third were brought out of water and carried to an apartment at some distance. I thanked my stars for having come at last to a place where I could take rest. But, to my utter surprise, I felt the apartment moving! I was told by a companion that there were many such apartments connected with the one in which we were and that the whole thing was called a "goods train." So there was no end to my sufferings as yet. When the train stopped, we were taken to a spacious yard.

On the next day I found many of us being taken away I knew not where. By groups they were taken away and did not return. My turn also came. I was taken to a nearby shed. As I approached near it I could hear some of my friends screaming painfully inside it. I wondered what made them cry like that. No sooner was I inside the shed than my body became the target of sharp-edged weapons. The consequent pain was too acute to be borne by me and I fainted.

When I came to senses, I found myself completely changed: Nor could I recognize my friends in whose company I was once again. My body had grown very thin, especially towards one of the ends, and was painted with a bright beautiful colour. A bright piece of metal, was driven into my thicker side. All this made my body shapely and attractive. I was also given a name which was 'pen.'

I was not allowed to lie at my peace even here, because the next day all of us were carried to still another place. The place, our new abode, bustled with activity during the day and brightly lit at night. It was a pleasure to be there. The place was known as 'shop' and besides me and my companions, now called 'pens,' there were things of many other species as well, though those were not allowed to mix with us. The shop would everyday have a number of visitors. Many of my companions were carried away by some of them.

One day a gentleman passed in front of the shop, holding a boy by the hand. The boy chanced to glance at me and whispered something to the gentleman. Both of them then stepped into the shop and had a look at me. The gentleman talked to my guardian and, placing some coins in his hand, took me up and handed me over to the boy. I was loth to leave the shop, because, besides its obvious attractions, I had found it a good place to rest myself after the frightful adventures I had had, and dream of my happy days in the jungle.

The boy, my new master, likes me much and takes decent care of me. It is in his company that I have realised my new power. He dips the piece of metal, attached to my thick end, in a black liquid and makes symbols on a white sheet. I was at first taken aback to discover that these symbols can talk

to whoever cares to look at them. But with the lapse of time that surprise has been replaced by a consciousness of the great power I exercise. My master makes me work only now and then, usually in the evenings. Then he places me in a small apartment known as 'box'. There I fall asleep and often dream of my happy days with my mother in the jungle.

II. REFLECTIVE ESSAYS

1. Patriotism

(E. P. U. 1948)

Outline

1. *Introduction.* Patriotism a powerful instinct in man.

2. What does Patriotism consist in?—the love for ones home and its surroundings, reverence for ancestors, love of the traditions and institutions of the country, a desire to serve ones country and her interests, and to save her from foreign aggression.

3. The abuse of patriotism; selfish people posing as patriots.

4. Defects of patriotism—It may degrade to jingoism and bread narrowness and intolerence.

5. *Conclusion.* Love of ones country should not stand in the way of ones love of mankind.

The ancient Romans, says Bertrand Russel, were the first patriots. But one finds it difficult to agree with the great thinker, not only because patriotism was not a monopoly of the Romans alone in ancient times, but because it is instinctive in man; it is,

therefore, as old as the human race itself. This instinct is, and has been there in the minds of the old and the young, the high and the low, the good and the wicked, the savage and the civilized. It is not always based on reason. All of us feel it, though we may not be able to express our feeling in words. It is this feeling that makes an Indian chant "Mother and motherland are superior even to heaven[1]", a Britisher boast "Britannia rules the waves" and a German sing, "Father-land above all[2]". It is the universality of this same instinct that makes the poet sing in *The Lay of the Last Minstrel*:

"Breathes there the man with soul so dead
Who never to himself hath said,
This is my own, my native land?"

Literally Patriotism means love and devotion to ones country, because the Latin word *patria* signifies fatherland. The love of our country, generally, manifests itself in the form of a desire to serve our country and her interests, to save her from aggression at the hands of other countries, and a love and longing for our home and its surroundings. But besides the love of ones 'native land' as such, includes love of the traditions and institutions of the place, a veneration for ones ancestors and a love of the environments in which one is born and bred.

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1. "जननी जन्मभूमिश्च स्वर्गादपि गरीयसी।"

2. "*Dentchland uber alles.*"

The love and devotion all of us cherish for our home and its surroundings need not be discussed at length. According to a Kashmiri saying a sparrow is at peace only when perched on a bough of the thorny bush on which it has its nest; other trees and lovely bushes loaded with flowers fail to attract its attention in the least. And what is true of birds and animals, in this respect, is true of man in a far greater degree. A rustic from one of the most backward villages in India left in the streets of Bombay or Calcutta, while appreciating his surroundings, longs to be back at his own home. The very sight of ones native land has an enkindling influence. During his last illness the great novelist, Sir Walter Scott, was taken from London to Edinburgh. On the way he was unconscious but it is said that no sooner did he breathe the air of his native land than he regained consciousness and even began to talk.

Man has a reverence for his ancestors and nowhere have greater attempts been made to keep their memories alive than in the East. The oblations offered to the departed souls serve this purpose in India; in Japan Shintoism taught people ancestor worship. The traditions of our country and its social, political and religious institutions are loved by us because they are an inheritance from our ancestors. These have a halo of sanctity round them. Man is an inheritor of the past—a bundle of traditions. Traditions have a deep

influence on man; these are not buried with the past. Closely allied with a patriot's love of his motherland is his reverence for his ancestors and a love of these institutions and traditions. Patriotism in this form existed even in the remote past.

The patriotic instinct in the case of some manifests itself in the form of a desire to serve their country and her interests. They may grow to be politicians, intent on raising their country to a standard of great political pre-eminence or freeing her from the yoke of a foreign power; they may work as reformers striving their best to eradicate the evils in their social structure; they may sometimes be economists grieved about the financial and material prosperity of the country. Nothing deters them from their aim, which is the social, political and economic prosperity of the country. Beastial suppression and numerous imprisonments made great patriots like Mahatma Gandhi follow their paths all the more closely. The political freedom of India is due to Gandhiji and the other leaders of the Indian National Congress while Gandhiji's work in the removal of untouchability is truly inestimable. The abolition of slavery in America was possible because of a patriot like Abraham Lincoln and her independence from the British was wholly due to the patriotic instinct of her people at large. A patriot's sincere desire is to serve his country. "Here and here did England help me; how can I help England say"?, so says Browning.

Naturally enough a patriot cannot tolerate any outrage on his country at the hands of neighbouring countries. People at such a time are prepared even to sacrifice their all for their country. Instances are not wanting when people of all professions have enlisted as soldiers at the time of the foreign invasions of a country. Mr G. B. Harison, an English Professor for instance, served as a Captain in the last World War. It was only when the War was over that he rejoined his own profession. The patriotic instinct is dormant in the minds of all. It wants some occasion to come to the surface, and war is the best occasion in this respect. Some even go to the length of believing that the virtues of patriotism are best brought out by war, though it remains alive in times of peace as well. History is replete with instances of patriots like Nelson, Pitt, Napolean Bonaparte, Joan of Arc, Garibaldi, George Washington, Maharana Pratap and Shivaji.

Since self-effacement is the law of all true love, a true patriot is always ready to sacrifice himself or his personal interests for the welfare of his country and her people. For these no sacrifice is too great for him. But selfish people sometimes abuse the idea of patriotism, by posing as patriots to serve their selfish ends. Such people are often dangerous and when they attain their ends betray their country in the long run. "Patriotism," says Scot, "as it is fairest, so it is often the most suspicious mask of other feelings".

A grave danger in Patriotism is that it may sometimes degrade into what is called jingoism. This implies a bragging of one's country's powers and bullying and oppressing smaller and weaker nations. Rudyard Kipling is an example of a jingo in the world of letters and Churchill in that of Politics. It is such false patriotism that leads to wars. The great abuse of patriotism is when this noble instinct is exploited to incite people to take up arms against another country. It is Hitler's false patriotism that is responsible for the disasters of the last World War. Hiroshima and Nagasaki were wiped out by the Americans under the pretext that the atom bomb was dropped on an enemy country. In Italy, too, this jingoism proved disasterous. All countries must guard against its people thus growing narrow and intolerant on Patriotism. A true patriot is conscious of his country's weaknesses and has not a blind feeling for "my country right or wrong."

The different countries of the World are coming nearer and nearer to one another. No incident of any importance in one country can fail to have its repercussions in other countries. Peace and prosperity in one country is not possible unless there is peace and prosperity in other countries as well. The existence of patriotism is not justified if it stands in the way of our love for humanity as a whole. The

very fact of our being men makes it incumbent on us to love other human beings and not to look down upon, to oppress, or to tyrannize them. Thus one is first a citizen of the world and then a citizen of ones country and love of ones country is not inconsistent with the love of mankind.

2. Look Before You Leap

Outline

1. *Introduction.* An important maxim.
2. The result of not recognizing this maxim and acting on impulse.
3. Prudence at the root of all success.
4. Even genius not wholly a God-given gift; it is an infinite capacity for taking pains.
5. The consequences of ill considered remarks.
6. Thought curbs the impulses that lead to crime.
7. Human energy limited and to be spent economically; hence the need for deliberation.
8. We must be sure of our strength before we start doing a deed; this requires thinking and calculation.
9. *Conclusion.* The maxim not to be followed too literally; it may make people cunning and devoid of virtue.

The importance of this wise maxim can hardly be exaggerated. Life is a jumble of ups and downs and to avoid the numerous pitfalls that beset ones path in the world it is necessary to be always catious and careful in ones action. Once we take a false step we are at the mercy of circumstances which very often do not turn out to be favourable. Nothing, therefore, should be done in a rash and impulsive way. One who considers the circumstances before taking a step seldom comes to grief, while a rash person is the cause of his own ruin.

Those who fail to recognise this fact often land themselves into great difficulty. They not only fail in carrying out their aim, but at times mar their very career. Instances are not lacking in our everyday life when pious purposes have been wrecked by thoughtlessness and indiscretion. Such people usually act on the impulse. Now impulse is the law of the animals' life and, carefully considered, this maxim stresses the need of taking thought when an impulse arises. Thus man can plan his course of life and defy the circumstances. The genesis of all philosophy and religion is to eliminate the rule of the impulse in man and to substitute thought for it.

A study of the lives of great men reveals that at the root of their success lies prudence which means planning, thinking of the future, a cool calculating of the *pros* and *cons* of everything and

foresight and deliberation. They were never carried away merely by the impulse of the moment. Cool headedness, that can resist hot impulse is indeed a sovereign quality and its cultivation is necessary for man's mental development. Prudence, combined with energy and perseverence, is the secret of success in life.

Success is very often attributed to genius. But what is genius? Not a wholly God-given gift, surely. It is an infinite capacity for taking pains. The saying that defines it as ninetynine per cent perspiration and one per cent inspiration is indeed a very wise one. And that perspiration is not to be wholly physical. To plan coolly an action, to find out the ways and means of doing it and judge its ultimate consequences are as much necessary for doing a deed as physical exertion.

The maxim is of an immense importance not only in the realm of deeds but in that of speech too. We have only to consider how many misgivings have been created and friendships broken, because the speaker made an ill-considered remark. A person who makes such remarks has not only to suffer but invariably earns the reputation of being a hot-headed fool, while the thinking and prudent type of man enjoys respect and sober, lasting joy in life. "When I was a child", says Hamilton Fype, "my nurse asked me always to count ten before I said anything." The rule is an excellent one though not to

be followed literally. If we only think before passing a remark or making a judgement, we may discover that we were going to do something wrong. It is said that our second thoughts are our best. Men have escaped talking foolish wishes by just considering over what they were going to do, and shudder afterwards to think of the foolishness of the attempt. The man who fails to do this thinking, to count ten, generally comes to grief.

What leads man to the way of crime are impulses like anger, greed and lust. These can be crushed by conscience which is only thought, intervening at the proper time. Men have escaped committing crime because they thought when the impulse arose.

Much is to be done by man in this World. No sooner does he finish up with one deed than he starts doing another. Incessant work is the law of life. Also there are deeds that must be done on the spur of the moment and deeds that can be put off for some time, and those that may well be left undone. And the fund of human energy is limited. It is, therefore, to be used in the most economic manner possible and not to be squande ed away. This is possible only if we are cool and calculating.

Also, we must be sure of our strength before we jump in to do something. And it is thinking and pausing to consider that reveals the true nature of things. The wise man will attempt only that which

he can achieve and leave the more difficult tasks to the stronger people, while the fool will attempt the impossible and get ruined. Of these latter it has been said "For fools rush in where angels fear to tread." A hasty man has always to regret his actions. He is wise after the event and that is of no avail.

It is said that all noble and great deeds were done on impulse. Thought tends to restrict the virtuesomeness in man. Too much of calculation makes people foxy, clever and crafty in spirit. The noblest people in life have not been the most cautious people. So, deliberation and calculation, essential as they are, must not be pushed too far. A too rigid following of this maxim is apt to create the other extreme—cautiousness as opposed to rashness, and eliminate generosity.

3. Sportsmanship

(*E. P. U. 1948*)

Outline

1. *Introduction.* Who is a sportsman ?
2. Sportsmanship stands for the sporting – spirit which includes :—
   (*a*) Playing the game for the game's sake.
   (*b*) "Fair play and no favour;" straightforwardness.

(*c*) Patience in losing the game; taking defeat with good humour.

(*d*) Generosity to opponents.

(*e*) Team-spirit; co-operation.

(*f*) A high sense of discipline.

3. Other moral and educative values of sports: (*i*) Presence of mind (*ii*) the steadying of nerves and (*iii*) a sense of honour.

4. *Conclusion.* The sporting-spirit in the field of life.

Sports are the outdoor recreations of man and a sportsman is he who takes part in them. While in other kinds of physical exercise the main aim is the development of the body, in sports the principal aim is joy, pastime or amusement, besides physical culture. And it is the first element that predominates over the second. The term sportsman is sometimes loosely applied to those also who are interested in, or patronize games and sports, but the real sportsman is he alone who "plays the game for the games sake," strictly abiding by its rules and regulations.

Sportsmanship stands for the true spirit in which a man is expected to take part in any game. A true sportsman never feels concerned regarding the results of the game: he is neither elated by victory nor depressed by defeat. What he is concerned with is

the game itself. And the greatest compliment a sportsman wishes to receive is that he "played the game".

So it is "fair play and no favour" that a sportsman demands. He is straightforward and will never try to win a victory over the opposite side by dishonest means. He will never stoop low to ask a favour, for what he is interested in is "the play" itself. Even if he were to lose the game he would congratulate his opponents on their victory. And that with a perfectly sincere heart. It is a common feature of all sports that the captains of both the sides shake hands in a friendly manner before, as well as after, the game.

Even if a sportsman be sure of losing the game, he does not lose heart. He believes in putting up a brave fight against the opposite team even if there be not the remotest chances of winning a victory. Not only that. If he chances to lose the game, he takes the defeat as good-humouredly as he would take victory.

Generosity to his opponents is the marked feature of every true sportsman. He will not claim an advantage. There are numerous instances when sportsmen have refused to take advantage of a wrong award by the referee. A true sportsman never loses his temper and uses

reason to convince his opponent if he chances to be unreasonable. He has much of patience and persevernace.

It is the interests of his side which a sportsman has to safeguard and not his individual personal interests. He has a high sense of honour and it is the honour of his side that is nearest to his heart. Also no progress is possible unless there is perfect co-operation between all the members of the team. A sportsman, therefore, knows how to co-operate with others and so he has a warm fellow-feeling for the other members of his team—a feeling so rare in other spheres of life. He will not hesitate to take the greatest risk to help his comrade at a critical situation. Self-effacement is the first condition of love and the sportsman, because of his 'team spirit', fulfils it in such a manner as none else can.

And then a sportsman has a sense of discipline as high as a soldier has. He obeys his captain's commands to the letter and regards the umpire's verdict as absolutely binding on him. No matter if the umpire be in the wrong, or even the captain, and the sportsman know it. His duty is only to obey.

"There's not to reason why
There's but to do and die."

His is willing obedience to rule. A sportsman knows that an error or negligence or selfishness on his part will expose the rest to danger and shame.

So like soldiers all the members of a team, accustomed to team - work, choose to rise or fall together. Thus a sportsman, accustomed to team-work, develops a sense of discipline so valuable in life.

Besides, sports have other moral and educative values for man. A habit of adaptability to circumstances is cultivated by the varying fortunes of games and the quick changes in situations. Even a losing game may be won through presence of mind, and it is presence of mind alone which can save one in critical situations. A hunter in Kenya is said to have frightened away a lion simply by opening and closing his umbrella. Sportsmen also develop a coolness in the face of dangers and steadfastness of purpose. Repeated dangers and reverses of fortune harden a sportsman and make his nerves iron. He has also a deep sense of honour and truthfulness. He will rather lose the game than be false to his honour and for truth he sacrifices gains and temporary advantages.

A sportsman often carries the sporting spirit into the broad field of life. According to a saying ascribed to the Iron Duke, the winner of the famous battle against Napoleon, "Th Battle of Waterloo was won on the playgrounds of Eton and Rugby". Thus the great hero traced his success to the sporting spirit he had imbibed in his school days. Many good trait

in the character of Englishmen in general are due to their great fondness for sports and the consequent cultivation of the sporting spirit. But some people are of the opinion that the sporting spirit should be confined to games alone and should not be extended to the field of life where strength, intelligence, and cleverness carry the day and very often Might has the better of Right. But marvellous would, indeed, be the results if all of us were to play the big game of life in the right spirit of a sportsman. Honesty, bravery, selflessness, a noble sense of selfrespect, and co-operation in the true team-spirit can be as valuable in the broader world as in the smaller world of games. Sportsmanship is thus the right spirit in which all affairs of the world should be dealt with and even there our "war cry" should be, in the poet's words,

"Play up ! Play up ! and play the game !"

4. The Advantages of Travelling Abroad

(P. U. 1945)

Outline

1. *Introduction.* The importance of travelling.
2. Indians less fond of travelling than the people of other countries.
3. Travelling is a sort of practical education. Book knowledge is only theoretical; travelling imparts to us a practical knowledge of men and affairs.

4. Travelling broadens our mind and deepens our sympathies.
5. It increases our knowledge in many ways.
6. It brings the entire human race together and serves as a source of international goodwill and peace.
7. A relief from the monotony of daily life; the ennobling effect of the sights of nature witnessed in the course of travels.
8. It is a source of literature.
9. *Conclusion*—Better facilities for travelling now-a-days than in the past.

"Travel in the younger sort", says Bacon, "is a part of education, in the elder a part of experience". In fact in the Middle Ages in Europe no idea of education was complete without travelling. In those days travelling was tedious, risky and expensive and people did not undertake it simply for the sake of business, sight-seeing or share necessity, but as a part of education meant to develop the mind. After a man's education within the four walls of a college or a university when he has learnt what bookish knowledge can give, it is his duty, if he wants to be truly educated, to move out into the outside world and come into actual contact with men and affairs.

From very ancient times Indians have not been

so fond of travelling as the inhabitants of other countries. In the past this was not only due to the slow and unsafe means of communication, which stood in the way of travelling, but there was also a prejudice against going to foreign countries. The prejudice was the strongest against sea voyages, though Hinduism, the religion of ancient India, does not stand in the way of foreign travel for educational and other important purposes. Foreign travellers were threatened with social boycott even upto very recent times. Even Gandhiji had to face bitter opposition on his return from England after his studies. This prejudice is, however, speedily disappearing and contact with foreign countries is encouraged. But most of the Indians, even now, travel out of share necessity.

Travelling is a kind of practical education. Book knowledge is only theoretical. Real life does not always move according to the canons of novelists and dramatists. Hence the fallacy of ones confining oneself to the types described in books. Man is not a machine to act always in a prescribed and uniform way. Different situations and circumstances call forth different methods. Man is, therefore, required to have a practical knowledge of men and things in order to equip himself fully for the struggle of life. And that practical knowledge is gathered from first-hand intercourse with the outside world. The more a man travels the more he sees the world and

studies it better. Not only that. Travelling trains us in the battle of life. It calls forth courage and confidence and the other good qualities latent in a man.

Travelling broadens our mind and outlook and deepens our sympathies. A narrow and monotonous surrounding has always a cramping effect on the mind of man who is more or less a creature of the environment he lives in "Home-keeping youths have homely wits" as Shakespeare has it. By travelling we cease to be the proverbial frog in the well. Contact with the vast world and with the varied types of men, women, institutions and governments makes us more catholic and tolerant. All narrow and communal, religious and sectional prejudices are shed. This is the reason why there is less of provincialism, prejudice and superstition among men who have travelled than among those who have never stirred out of their native place. The difference between these two sets of people is apparent even on our first meeting with them.

Our knowledge is increased in many ways through travelling. It is a better teacher than books. Books appeal to the mind only: travelling appeals to all the senses. What is seen and heard has a deeper impression than what is read in books. History, Geography, Economics, Sociology, Art are best taught through trips and tours. We see new countries and

come to know of different modes of living and lines of thought. We may, for instance, study the political institutions and economic developments of other nations; that gives us suggestions and ideas to improve the political and economic condition of our own country. We see different types of governments and can note and compare their respective merits and defects. The way in which people of different countries discharge their obligations is an interesting study and no less interesting are their economic problems.

Travelling is a source of international goodwill and peace and brings the entire human race together. Ignorance is at the root of most of the conflicts between nations. Nations go to war because they do not understand and appreciate each others difficulties. If they were to know each other intimately the existing misunderstandings would disappear. The same can be true of the various cultures of the world; in course of time the gulf between them would grow narrower and narrower and they would give rise to an international culture. A synthesis of the East and the West is never possible unless the people of the two regions are in free intercourse with each other. He, who has travelled all the world over, naturally regards mankind as one big family. Experience teaches him that human beings are the same all over the world, so far as their

notions of joys and fears, aspirations and weaknessess, hopes and disappointments are concerned. At last he comes to believe that all difference between man and man is only superficial.

Travelling is a great relief from the monotony of our daily routine of life. The grandeur and the varied beauty of nature seen in the course of his travel has an ennobling effect on the traveller. He comes across scenes of beautiful landscapes with lakes, waterfalls, green valleys and springs which fill his heart with a thrill of joy. The mystic influence of nature creeps unconsciously into his soul, he forgets his limitations and becomes a part and parcel of the vast universe. Is there a man who cannot feel a thrill of pure joy when he first sees the beautiful landscapes of Kashmir and Switzerland or the sun-rise and the sun-set over the Dal Lake? Can anyone cling to his limitations when he sees before him the roaring mass of the blue waves of the ocean? His heart leaps with joy at the sight of rolling cataracts toppling down the crags and is soothed by a calm and silent moonlit night. These touch him more than books and render him fit for the study of literature.

In fact travelling is a source of literature. A host of famous books have been inspired by travelling. George Borrow's *The Bible in Spain* Stevenson's *Travels with a Donkey*, Aldous Huxley's *Jesting Pilate* and Sir Edwin Arnold's *India Revisited* are only some of the instances of such famous books.

In view of the manifold advantages of travelling people should travel as much as they can afford. In fact there are greater opportunities for travelling now-a-days than there were in the past. One need not dwell at length on the revolution the different means of communication and transport have undergone. It is possible to go round the whole world in only a few weeks. Men of ordinary means may not be able to travel by air, but it can be hoped that in due course air-services can be cheap enough for those people also.

5. Contentment

Outline

1. *Introduction.* The world is full of unhappiness in spite of the increase in wealth and man's comforts; yet the search after happiness is the dream of all men.
2. Men think of attaining it through wealth, social position, power, fame, glory etc., but they fail.
3. They are, therefore, asked to turn their eyes inward; contentment the real source of happiness.
4. Contentment difficult to attain, but once attained it makes a man richer than monarchs.

5. Contentment not to be confused with inaction and idleness.

6. *Conclusion.* The greatest blessing; the real source of joy.

We live more comfortably than people did in the past. Wealth has increased and people are more prosperous. Man has controlled the various forces of Nature and yoked them into his service. Scientific inventions and discoveries have greatly contributed to man's prosperity. Diseases can be cured and death averted with a greater amount of success. But all these facts notwithstanding, the world is full of unhappiness. Look where we may, we can find no man enjoying perfect peace of mind. The primitive man, with far lesser amenities of life, was comparatively happier than the modern man. Yet the search after happiness is the dream of man. Kings in their palaces and the poor in their cottages are all aspiring to it.

But though happiness is the favoured goal of life men are not agreed on their approaches to it. According to their temperament, culture and tradition men have thought of realising it in various ways. To some it appears that they can attain happiness by amassing wealth; some think they will be happy when they have attained a high rank and social position; power and influence appear to some to hold the secret of

peace of mind while there are some for whom happiness is identified with fame and glory. But after people have attained these ends in some measure, they find themselves as far removed from happiness as ever, becauase they are never satisfied with what they have attained and want to possess more and more.

As men fail to realise peace and happiness through these outward things they are asked to turn their eyes inward and search for it in their own soul. That is taught by all religions.

"Sink in thyself! and ask what ailest
thee at that shrine,
And thou shalt have peace."

We run about to find it in this and that thing and do not know that it is in ourselves. What is said of the musk deer is applicable to happiness. The musk deer runs about here and there to find out where the odour is coming from; it does not know that it is in its own navel. Real happiness is to be found in contentment—in the pure joy which the soul enjoys when it has curbed and controlled its passions and appetites. "Contentment," says Smiles, "is natural wealth; luxury is artificial wealth." It is only when we no longer have any desire for more wealth, position, power, influence and fame that we can be at peace with ourselves. Desire is always a source of unrest.

To attain this virtue is very difficult and requires constant vigilance and exercise. Concentration of mind is absolutely necessary and that too is difficult to achieve. But once this virtue is attained it makes a man richer than monarchs. Possessing as much as he needs, he has no desire for anything. It is said of Diogenese that while he was seated in a wooden tub, Alexander came to him to enquire whether he wanted anything. The great monarch was surprised to learn that the only service required of him was to move away from that spot and let Diogenese bask in the sun. Likewise there is an instance of a Hindu ascetic who smiled alike at the same monarch's frown and favour. These are notable examples of contentment.

Contentment is apt to be confused with inaction, idleness and indolence, especially in the present materialistic age. But it is, a positive virtue and never causes inaction. While a man is to be contented with what he possesses, he is not to remain idle but work incessantly. While contentment is a positive virtue, inaction is only a negative quality.

Contentment is the greatest blessing and paves the way to *ananda* or pure joy of spiritual communion. Endowed with this virtue a poor man is as happy as a monarch. Such a man is indeed

> "Lord of himself, though not of lands
> And having nothing yet hath all."

6. The Choice of Books.

(E. P. U. 1947)

Outline

1. *Introduction.* The necessity of selection due to cheap printing.

2. In choosing books we must keep in view our taste and aim; reading for reading's sake not always good.

3. We must choose the best books. The 'classics' have stood the test of time and may safely be relied upon. Ruskin's classification of books into 'books of all time' and books of the hour.

4. But there are 'books for all time' among modern books also. On subjects like Science, Medicine and Economics we must read the most recent publications. In choosing out modern books we must not be carried away by the rage of the day.

5. We must not read a dull book.

6. *Conclusion.* A well-chosen book has a healthy influence on our character and outlook; it is a companion in solitude and a great friend.

"Of making of many books there is no end, and much reading is weariness of the flesh." That is

what Soloman said about two thousand years ago. If that was true when books had to be written out by hand on parchment, it is indeed much more true today when numberless books issue everyday from the printing presses. The number of books now daily pouring out is so large and time at man's disposal so short that it is not possible to read all of them. Indeed many of these as Charless Lamb said, are not books at all. Most books are now-a-days written under pressure and in haste, since authorship is looked upon as a means of livelihood, a profession, a trade. Such books are naturally shallow and reading them means mere waste of time.

Obviously, then, we are not to read each and every book that comes our way, but to pick and choose. The choice of books is rendered all the more necessary by the fact that tastes differ. I may not like even to glance at a book which is being highly praised by someone else. Every man is endowed with a natural taste and the true purpose of education is to develop that taste and not to suppress it, since education is the drawing out and development of our natural taste and faculties. In selecting books, their, this factor must not be overlooked. Also, we must have an aim in view while reading. "Read with a purpose" is the advice of Lord Bryce to students. Reading for readings sake may be at first good but it invariably ends in desultory reading.

That, with these two objects in view, we must read the best books goes without saying. But which books are the best? Attempts are being made by clubs and societies at a selection of the best books on different subjects, but what appeals to collective judgement may not appeal to individual tastes. In this connection it is said that we can always rely on a classic—a book that has stood the test of time. No doubt they were written long before, but they have an element of universality in them. They are as true now as when they were written. Time writes no wrinkles on their brow. The authority of Kalidas, Homer and Shakespeare among men of supreme genius grows with time. Familiarity with their works does not state our delight in them. It is to such books that Ruskin refers when he speaks of the "books for all time" which he distinguishes from "the books of the hour" which deal only with current affairs and have only a temporary value. None dare say that 'the books of the hour' are not useful in their own way, but they are not to be allowed to usurp the place of the 'books for all time.'

This of course does not mean that modern books are to be neglected. There can be "books for all time" among these too and here also we have to pick and choose. In fact on subjects like Science, Medicine, Law and Economics we should make it a point to read the most recent publications on the

subject. A modern scientist who is not fully conversant with the most recent researches in science is surely not worth his salt. Nor has a physician whose knowledge of the human body is based on Harvey's *Movement of the Heart and of the Blood* (published 1628), any right to follow that noble profession. But in choosing out of modern books other than those on progressive subjects like science and Medicine we should not be carried away by the rage of the day. Book reviews in journals and news-papers are more often misleading. The judgements of the *Edinburgh Review* on most of the literary output of the last century are an instance in point. We are not to be carried away by the most recently published sensational writings or sentimental novels.

Goethe is reported to have said of someone, "He is a dull man. If he were a book, I would never read him." We should never read a dull book when an interesting book on the same subject is available. All subjects are not interesting. There are some subjects which are dry but there is no excuse for dull treatment. Such treatment is always due to some defect in the author who has not the capacity of making dry things interesting. A dull book takes the energy to master it. Such a book so far as possible, is always to be avoided.

What we read influences us greatly and determines to a very large extent what we grow to be. The

Bahgvad Gita and the writings of Ruskin went a long way to mould the character and outlook of Mahatma Gandhi. Some good book or the other has always played an important part in shaping the character of almost all great men of modern times. Moreover, actual conversation with a great man is not as profitable as a study of his writings in which he puts the best of himself. Time spent in the study of good books is therefore, time spent in the company of the great. Besides being a great teacher a well chosen book is a companion in solitude and always a great friend.

7. The Corrupting Influence of Power.

(C. U.)

Outline

1. *Introduction.* The desire to attain power is natural in man.
2. Rightly and moderately used power gives man splendid opportunities for doing good to his fellow-beings, but with the wicked its possession is a veritable curse.
3. It makes them proud and arrogant.
4. Power makes thoughtless men cruel and vindictive.
5. With their soft feelings throttled they become unscrupulous in the extreme.

6. What is true of individuals is true of nations also.

7. *Conclusion.* Power must be seasoned with moderation and mercy.

Man, we are told, was made in the image of God. He is, therefore, not willing to lie low, but is ever aspiring after authority, dominion, status and influence. The desire to attain power is natural in him. This desire has been one of the greatest incentives to human progress and development ever since the creation of mankind.

Rightly and moderately used, power gives man splendid opportunities of doing good to his fellow-beings. For instance, a noble man holding a responsible position in the government of his country has numerous opportunities at his disposal of redressing many of the ills and grievances of his countrymen. History bears witness to the fact that noble administrators have always introduced political, economic and social reforms into their countries ameliorating the sufferings of their fellow-beings to a considerable extent. In fact pious feelings and kind intentions can never be translated into action unless the man who has them possesses the power to do so. A man in the street may be highly desirous of serving his brethren in the political or economic sphere, but these noble feelings of his are apt to wither away, if he doesn't possess the power to translate them into action. Thus with the good and the great

power is always a blessing. But with the thoughtless and the wicked the possession of power is a veritable curse. The abuse of power on their part brings misery on themselves and causes tenfold sufferings to others. Its evils are numerous.

More often than not power makes people proud and arrogant by turning their heads. A shallow and wicked man, howsoever little power he may have attained, ceases to be a good friend, and an affectionate brother or even son. He finds it below his dignity to have anything to do with people who, in his opinion are 'below' him. He is always found bragging of the power he weilds and the authority he commands. By his words as well as behaviour he offends all who come into contact with him. And after only a short while his words and behaviour and his offensive manner alienate peoples' sympathies from him and make him unpopular. But pride always has its fall.

Power also makes people cruel and vindictive. They become selfish in the extreme and lose all sympathy for their fellow men. They take the first opportunity of wreaking vengence on anyone who might at any time have offended them howsoever slightly. Not only that. They take a pleasure in oppressing man in general. That satisfies their thirst for authority and power. Their relations even with those who may be nearest and dearest to them are never like those of common men. A proud man of

power is a thoughtless husband, an unsympathetic neighbour, an irresponsible citizen, a cruel master and a dangerous companion.

With their soft and kind feelings throttled, these men become unscrupulous in the extreme. Selfishness and the assertion of their position are their ends, which to them justify any means they may adopt for their realization. No method, that serves these ends, is too low or wrong for them. They have no regard for the world's morality and ride roughshod over it. Not only do they corrupt themselves but others as well by their bad examples.

Corrupt men of power like Nero and Mihargul are instances in point. But what is true of individuals in this respect is true of nations as well. Intoxicated with power, powerful nations have blackened the pages of history by their misdeeds. Weaker and peace-loving nations have been oppressed and exploited, and the exploited have appeared as the scourge of God. With the memories of the British domination so fresh in our minds we need not go very far for such an example. We know full well how there was a regular drain of wealth flowing out of country while most of our people lay starving; how an average Indian was looked down upon by an average Britisher; and how our conquerors were even busy devising ways and means of oppressing us mentally, economically and politically.

Such being the corrupting influence of power on men and nations, they should learn how to season it with moderation, mercy and a sense of justice. So long as human nature is what it is, people and nations will strive after power, but there will be no peace in the world unless they know how to temper power with moderation and mercy.

8. Female Education

(P. U.)

Outline

1. *Introduction.* The aim of education is to develop the mental and physical faculties of a person.
2. Woman is not inferior to man in intellectual and moral faculties. So there would appear to be no necessity, of a different system of education for her.
3. But woman's peculiar position in the family and society and her physical inferiority make a separate system necessary.
4. Besides general courses of reading girls should be taught, knitting, sewing, cooking etc.
5. Education should not alienate their feelings from their country's traditions and culture.
6. Due attention should be paid to her physical education. She should be educated in motherhood. Education should make of her a good

wife. She should be educated in fine arts.

7. *Conclusion.*

What should be our aim in prescribing a form of education for women? Before we answer this question we must have an answer to the question 'what is the aim of education?' It will generally be admitted that to answer this question is not so easy as it appears. Great thinkers and great educationists have answered it in different ways. But all of them agree on the point that education in no way adds to a person's faculties; it only draws out and develops the mental and physical faculties of a person. In prescribing any form of education, therefore, these should not be lost sight of.

Instances of many great women have proved it beyond the shadow of a doubt that intellectual and moral faculties of women are in no way inferior to those of men. Given proper opportunities, women can exhibit powers of mind as great as men can. The examination records of various universities bear witness to the fact that recently women have occupied the highest places in some of the university examinations. Judged from this point of view there appears to be no necessity of prescribing a different system of education for women.

But woman occupies a peculiar position in the

family and society. The duties she has to perform are not the same as a man has to perform. The principal field of her activity is the home. She is the presiding deity of a family and on her depend its peace and prosperity. Also her natural handicaps in the form of physical inferiority and child-bearing are facts to be reckoned with. All this points to the desirablity of a different system of education for her. The training of future citizens depends largely on woman. As a mother and wife she moulds the character of her children and brings solace, comfort and encouragement to men. History shows that all great men have had great mothers and the instance of the painter Andrea—in Browning's famous monologue—who became a mental wreck due to the want of the encouragement and the soothing influence of his wife is known to all students of English literature. All these facts must be borne in mind in imparting education to women.

That women should undergo the general courses of reading admits of no doubt, but along with these they should be given lessons in needle work, tailoring, music, cooking and hygiene. Nor should these lessons be imparted in a merely theoretical manner; they should be imparted in such a way as to have a practical bearing on life. These days the method of teaching women is too theoretical.

Most of the institutions for female education in India are conducted on the Western model. These have an effect of denationalising women. But this evil is to be guarded against. The education imparted to them must be in keeping with the spirit and tradition of the country. They should not be made to think too low of their country's traditions and culture and look to the west as a model in every respect.

Due attention must be paid to the physical education of women. One of the first steps to be taken in female - education should be to build up a healthy body and to ensure physical fitness. A woman can be an asset to society only if she is physically, mentally and emotionally well-balanced. Then, besides the general courses of study, a girl must be properly brought up and educated for motherhood. She should be educated in matters of dietics, child-psychology and the proper care, nursing and teaching of the child. An elementary knowledge of human anatomy and physiology is essential; that will prevent infantile mortality so prevelant in the country. A girl should also be taught what will be of use to her in after-life as a wife. She can be a fit partner for her husband only if she has a similarity of culture, knowledge and outlook on life. A woman, educated in the right way, can be of real help to her husband, can supplement his sources of income and can make his life easy.

Nature has endowed woman with a talent for fine arts. In music, dancing and painting, for example, they are unrivalled. They must be encouraged to study the fine arts in a greater measure than they are doing at present.

When the right sort of education is imparted to woman, it will make her a good housewife, a fit companion of her husband and a wise mother. It will enable her to fight against superstitions and will broaden her outlook. It will sweeten her own life and bring joy and inspiration to the family.

III. ESSAYS ON MISCELLANEOUS TOPICS

1. Compulsory Military Education

(P. U. 1942, 1943)

Outline

1. *Introduction.* We are living in an age of wars and preparedness for war is the best security for peace.
2. Not only the army but the nation as a whole should be prepared for the protection of the country ; instances of Russia and Germany.
3. India is economically backward and cannot afford to have a very large army. This renders compulsory military training all the more necessary.
4. The aim of such a training in India is to make people defence-minded and not to develop an aggressive spirit in them.
5. Benifits incidental upon compulsory military education—punctuality, fellow-feeling, descipline, a quick wit etc.
6. Hence it should be made compulsory in schools and colleges.
7. *Conclusion.* Recent experiments in the U. P.; the situation in Kashmir.

It is the *Kali* Age we are living in, that is an age of wars and restlessness. In the course of the last thirty years or so, the world has witnessed two horrible wars and events show that it is heading towards a third. And even at the end of a terrible war there is no real peace in the world. In such an atmosphere it is rightly said that preparedness for war is the best means of maintaining peace. To be prepared to fight for ones security is no sin and it is absolutely necessary for a nation to be fully armed and prepared to defend itself against all sorts of aggression. Even in our everyday-life we see that none dare poke nose in the affairs of a powerful man. In fact no nation, which is not fully trained to fight, can survive these days. If we are, therefore, to continue our existence as a nation, we must be prepared to fight.

Fortunately in India we have martial races like the Rajputs, the Jats, the Sikhs, the Gurkhas, the Marathas and the Garhwalis; and men for the Indian Army are mostly recruited from these races. After Lord Chesterfield's recommendations for the modernization of the Indian Army, they were trained for modern warfare and have won laurels after fighting on different fronts during the last World War. But in the World of today preparedness for war cannot be restricted to the army or the martial races alone. We have to be prepared on a national scale. Hence the need for compulsory military training in India. Military education should be

imparted to all Indian boys, besides their normal course of studies. It was due to compulsory military training that Germany and Russia were better prepared at the beginning of the last Great War than Britain and America who had not introduced it previously.

Compulsory military training is rendered all the more necessary in India by the fact that she is economically backward and cannot afford to have a large army. Hence the necessity of raising an army of unpaid citizens, like the one they have in Russia. Every boy and girl there is given military training after the age of eighteen and prepared for national defence. The Germans under Hitler had to face not only the armed forces of Russia, but the whole nation defending their home and hearth. Naturally such resistance proved invincible and Hitler was defeated. We should make it compulsory in India for all boys to undergo a prescribed course of military education; even girls could be given some training in the use of ordinary fire arms and could be taught the manner to protect themselves from an air raid. The more ambitions of them could be trained as pilots and motor drivers.

The aim of compulsory military training in India is to make her people defence-minded. It is not to develop an aggressive spirit in them. We can better

act upto the gospel of Truth and Non-violence preached to us by the Father of our Nation after we are militarily strong. Weakness invites aggression and involves the weak in violence.

There are numerous benefits incidental upon compulsory military training. Indians belonging to the non-martial races will develop a sense of discipline and fellow-feeling so lamentably wanting in them. Quiet, peaceful, and mechanical work has made the non-martial races lazy and lethargic. They are lacking in smartness and punctuality. An average Indian boy is not so smart and active as his fellow in Europe or even in some other Asiatic countries. Military education is bound to change his outlook. It will instill into his heart the spirit of self-sacrifice, the rule of discipline, the love for the country and the virtues of courage and heroism. It is bound to result into the physical development of our boys and build a strong and healthy race. In the course of military training ones mind also becomes quick and alert by continually passing through certain situations of tactics of strategy. Instances are not wanting of dull boys who, after a short course of military training, have become surprisingly alert and active. An active life cannot help breeding activity.

For all these reasons we, in India, should introduce compulsory military education for all boys upwards of seventeen or eighteen years of age in

Colleges and High schools. It may be imparted to those of the adults as well who are desirous of receiving it. It cannot be made compulsory for the adults because if we were to force it on scientists, men of letters, philosophers and important government officials, other important duties of civilians would suffer grievously. That we cannot force it on the old and the decrepit goes without saying.

Quite recently such an experiment has been started in the United Provinces, where military education has been made compulsory for boys in schools and colleges. And those in charge of the Department of Military Training there have said that it is likely to prove a highly successful experiment. Boys grow more and more interested in their training and there is a wholesome change in their habits and outlook. They are developing virtues like punctuality, self-sacrifice, obedience, endurance and fellow-feeling. In Kashmir we have a *militia* or an army of citizens. Also Government are taking a keen interest in imparting military training to some boys in colleges under the U. T. C. But we should not rest contented with that alone. Military training should be rendered compulsory for all boys in schools and colleges. We witnessed another healthy sign in Kashmir when many girls joined the *militia* immediately after the Tribal disturbances started. Let us hope that the ideal of compulsory military training will be fully realized in Kashmir and all the provinces and states of India.

2. Famine in India.

Outline

1. *Introduction.* From very early times India has been a victim of famine; brief history.
2. The causes of famines:
   (*a*) Physical causes—failure of monsoons, floods etc.
   (*b*) Economic causes—the low purchasing power of the people, especially the peasants; famines in the modern world are money-famines.
   (*c*) Social and political causes—the habits of extravagance of the people; the political subjugation of India till very recent times.
3. The effects of famines.
4. Measures to prevent famines—Improvements in the means of communication and agriculture; co-operative societies to finance the peasants; educating the peasants.
5. *Conclusion.* 'Grow more food' compaign; self-sufficiency by 1952.

India is predominantly an agricultural country and, like other agricultural countries, has been the victim of famine from very early times. We read of famines in Sanskrit and Pali Literatures. In his famous work *Arthashastra*, Kantilya has spoken

of the remedies for famines and also of the measures to be taken to prevent it. But in ancient India famines do not appear to have been very frequent. This is also indicated by the Sanskrit word *manantara*, one of the Sanskrit names for famine. The Mohammedans ruled India for about five centuries and during that period there were only four famines of any importance. The recurrence of famines in India became frequent during the British rule and at least three famine commissions were appointed. During less than two centuries there were twenty-five famines and some of them were very terrible. The famine of 1770 carried away over ten million inhabitants of India; the famine of 1886 had terrible consequences on Orissa; in 1786 five half millions of people were swept away by a famine; and the terrible consequences of the famine of 1943, which destroyed about four million people of Bengal, are fresh in the memories of all of us.

Agriculture in India depends mainly upon the monsoons and failure in them tells heavily upon the agricultural output. We have a perfect canal system only in the Punjab. And for the rest of the country we have to be on the mercy of the whims of the monsoons. On an average out of every five years, there is only one year when we have a good harvest. During the remaining years crops suffer due to scanty rainfall. Sometimes excessive rains cause floods and damage crops. Famines sometimes occur due to such physical causes.

Even when one harvest fails, agriculture suffers greatly due to the farmer's want of capital and of credit. It has been rightly said that the famines in modern times are very often 'money-famines' because improved means of communication and transport have made possible the transportation of food-grains from one place to another, only if the affected are economically in a position to purchase food-stuffs. In the past very often when the food supply of India as a whole was sufficient for the entire population, there were famines in parts of the country, because of the low purchasing power of the people. Thus sometimes it is the peoples' want of purchasing power and wrong economic theories, rather than the want of food, which is responsible for famines.

Certain social and political causes also are sometimes responsible for famines. The mal-administration of the East India Company, for example, and the war of conquests with the consequent disorganisation of administration and trade, was the cause of many a famine. The unsympathetic British Government, whose main concern was the economic exploitation of India, did not care a fig for improving the food situation. The Bengal Famine is an instance in point. Under the National Government the famine would have been successfully averted. This is shown by the relief-measures that our Government is taking in Assam, which was very recently ruined by an

earthquake. Prominent among social causes is the habit of extravagance of our farmers who spend their all and even run into debt at the celebration of death and marriage ceremonies.

Due to these various reasons we have had frequent visitations of famine in India. Their effects on the country have been devastating. A famine carries away thousands of sturdy labouring men. Many of those who survive starvation are killed by Cholera and other diseases that follow a famine. Even the efficiency of those who still survive is affected to a very large extent. No grains are left at the end of a famine to be sown as seed. Numerous sheep and cattle also die. This means a tremendous loss of capital to the cultivator, and agriculture suffers a lot. Trade shrinks and industries are stifled because there are few who can buy, although the sellers are many. Thus the finances of the country are hampered. Having reached the very limits of suffering and misery people cease to have any scruples for law or morality. Robbery and other crimes increase invariably after a famine; lawlessness and immorality become the order of the day.

To prevent famines, then, is our first and foremost duty. To counteract the failure of monsoons canals must be dug for irrigation purposes wherever possible. The means of communication and transport

should be improved as far as possible. The construction of railways has changed the character of the famine problem from a geographical to an economic and moral problem. Failure of crops in a province does not mean famine in that province, because food-grains can be transported to that place only if the people have money enough to purchase them. Formerly, even when the people had money they could not buy food from a distance.

All possible measures should be taken to improve agriculture. The peasants should be taught to put into practice the modern scientific methods of cultivating the land and modern agricultural implements, like the Meston and the Rajah Plough, should be made available to them. The yield per acre in India is far less than that in European countries and Japan. And these improvements will raise the yield greatly. The development of agricultural industries should be encouraged, so that the farmer may fall back on these in case the crops fail. Forests exert a great influence on rainfall and so their demolition should be prevented. The destruction of forests in the mountainous region of the North—the source of the great Indian rivers—has been found to be frought with disastrous consequences.

Lastly, Co-operative Credit Societies should be opened up to finance poor peasants and save them from the clutches of the money-lenders The peasants

should be educated at least upto the primary stage and the evils of bad social customs should be brought home to them.

With independence things in India have taken a sudden turn for the better. The National Government is facing all grave problems successfully. The food deficit is made good every year by importing food-stuffs from other countries. The 'grow more food' campaign is on, and it is hoped that India will be self-sufficient in matters of food by 1952.

3. The Utility of Science in Daily Life

(J. & K. U. 1950)

Outline

1. *Introduction.* The wonders of science have grown quite familiar to us.
2. The use of electricity in daily life.
3. The utility of scientific discoveries in medicine, and the science of surgery.
4. The use of machines; the printing press.
5. Railways, aeroplanes, motor, cars and buses.
6. The utility of Science in Agriculture.
7. Science as a source of amusement: the gramaphone, the cinema, the radio.
8. *Conclusion.*

We have grown so familiar with the various wonders of science that to us they have ceased to be wonders at all. They have got inextricably blended with the very texture of our everyday life. The present age is rightly called the Scientific Age, Because of the numerous discoveries and inventions of Science the earth, air and water have been yoked into the service of man, unsurmountable barriers have been broken down, the bounds of knowledge extended, the comforts of life increased and numerous impossibilities turned into possiblities.

We may first of all take into consideration the most familiar wonder of science : electricity. Those of us who live in cities, towns and big villages need not be told about the value of electric light. It illumines our houses and streets ; electric light is now indispensable for an average man. It is a wonderful lighting agent and surpasses all artificial means of lighting because of its illuminating power. Most of our messages are sent by means of the telegraph, the telephone and the wireless and it is electricity that makes all these work. In a single moment news and messages can be wired to places thousands of miles away. We talk to people over the telephone with the least inconvenience over great distances as if they were sitting with us. But all means of speedy communication recede into the background before the wireless, by means of which

messages are sent without any intermediate connections over long distances. Military disasters are averted by sending timely wireless messages to a far away squadron; aeroplanes and ships are fitted with wireless sets which enable them to be in constant contact with people on land. Often they are guided by engineers on land even in matters of the course they are to adopt. Then comes the utility of electricity in transport. We use electric trams and buses in transport with increasing advantage. We heat our rooms in winter by electricity and cool them in summer by electric fans. Electricity enables us to cook our meals quickly and neatly, because it causes no smoke and dirt.

The utility of scientific discoveries in medicine can hardly be exaggerated. They have enabled us to prevent and cure even the deadliest of diseases. Diseases like Cholera, Small Pox and Typhus are mostly prevented by vaccination. Scientific researches have enabled physicians to know the causes of many hitherto unavoidable diseases and made possible their prevention: with the knowledge that rats are responsible for Plague and mosquitoes for Malaria, the measures to prevent these diseases were easily and quickly devised. Quinine and Atabrin pills save numberless lives from Malaria every year. People bitten by mad dogs are cured by Pasteur's memorable anti-rabic inoculations. Even a layman is well aware of the curative effects of

Sulphanamide and Sulphadrugs. Some of the deadliest of diseases are cured speedily by such wonder medicines as Penicillin and Streptomycine—undoubtedly the most powerful medicines discovered so far. Doctors easily diagnose interanal fractures by means of X-Ray, and many diseases are cured by ultra-violet rays.

We owe much to the science of surgery which has advanced greatly. The patients who have no chance of being cured by medicines are operated upon and regain sound health. Limbs, lost in war, or otherwise are replaced by mechanical limbs; surgeons can harness the muscular power left in an arm-stumpt, for example, to flexible mechanical hands. This is known as the 'Cineplastic' technique. People, who have undergone this operation, can even type-write and play-cards. Burnt and scarred faces are remade and lost limbs replaced by plastic surgery.

Most of the goods we need are manufactured in factories by machinery. These not only save labour but result in increased output. Also the goods produced by machinery are far finer than those produced by hand. One of the most useful of machines is the printing press which is an indispensable part of civilized life. It not only supplies us with books on all branches of knowledge but informs us about, the goings-on in the world through newspapers. These contain news advertisements and speeches

of great men and politicians and we come to know of them only a few hours after their happening.

Railways and aeroplanes have shortened space. We can fly in a few hours from Bombay to London. A man can breakfast at Delhi and have dinner at Srinagar. Even goods are transported by air. The steam engine is responsible for all the service railways are doing us. We are no longer afraid of famines as we were in the past, since food from one place is easily transported to another by railway trains. Before the building up of railways the different provinces of India were not so close to each other as the different countries of the World are today. Motor cars and buses are contributing a lot to our comfort.

Science has brought us more food, more drink and more clothing. Fields are now more scientifically cultivated than they were before, science has discovered better manures and we have machines for reaping and husking. Agriculture has been greatly improved by irrigation and destruction of harmful insects by scientific methods. Thus science has improved the yield of crops in agriculrural areas.

Lastly, we owe to science our chief sources of amusement, the gramaphone, the cinema and the radio. Now-a-days our very streets are ringing with the sounds of gramaphone records broadcast over the

radio and even the poorest can divert themselves with a picture in a cinema hall.

For all these reasons we feel our indebtedness to science. It brings comfort to our lives, cures our maladies, increases the bounds of our knowledge, shortens distances, supplies us with food and lastly diverts and amuses us.

4. The Atom Bomb.

Outline

1. *Introduction.* The secret of the liberation of atomic energy.
2. Atomic researches in Germany, England and U. S. A.; Tenessey Valley Laboratory.
3. The experiment with the first Atom Bomb in a desert of Mexico.
4. The bomb used in war against Japan.
5. The controversy regarding its use in warfare.
6. The desire of other countries to share the atomic secret; U. N. O.'s efforts to control its use in war.
7. *Conclusion.* Conjectures regarding the use of atomic energy for constructive purposes.

The atom is the ultimate non-divisible particle of matter and the scientists had known it for a

long time that it consisted of electrons, protons and neutons and that if somehow it could be split up into these component parts, tremendous energy in the form of heat and light would be released. This liberation of heat and light from an atom is known as radio activity. Such activity is constantly going on in the sun, that is, the atoms in it are constantly splitting up into electrons, neutons and protons. This is the secret of the sun's inexhaustible store of heat and light.

In Germany, England and the U. S. A. researches had for a long time been going on on the splitting up of the atom into its constituent parts and thus releasing energy. Much progress in this direction had been made by a few German scientists some of whom betrayed their country and came over to England to carry on their researches with the help of English money and material. The expenses of England on atomic research are estimated at 25 million pounds. During the middle of the last World War the entire work was transferred to America and a huge laboratory for atomic research was erected there in Tenssey Valley. A great number of scientists—German, British and American—were engaged and everything was kept a close secret.

In July 1945 their efforts were crowned with success when the first atom bomb was manufactured. The credit goes, in a large measure to Otto Hahn, a German Scientist. The first experiment with the

bomb was made in a Mexican desert. The scientists stayed at safe distances from the target with their telescopes and long range binoculars. It was observed that, after the bomb was dropped from an aeroplane, a huge column of light and smoke rose to a height of several thousand feet. Rays of light emitted from the top of the column making it like a mushroom in appearance. The light emitted was far more intense than a flash of lightning. At the same time a terrible blast was let loose which swept over the entire desert like a terrible hurricane. After some hours when the spot was inspected, there was found to be a deep depression about half a mile in circumference. The intense heat produced by the explosion had turned the sands of the place into glass.

Armed with a missile of unprecedented destructive power, the Government of America decided to use it in warfare against Japan. So an Atom Bomb was dropped on the great populous city of Hiroshima which was completely wiped out. The bomb had also a dreadful effect even on people living many miles away. Severe burns were caused because of the destructive rays of light emitted by the bomb. The blood of others got disintegrated causing their hair to fall and their bodies to rot while they still lived. The explosion let loose a wave of radio-activity which continued to spread an 'atomic plague' for weaks together. Only a few weaks later, Nagasaki, a town of great industrial importance, was devastated by another

Atom Bomb. This brought Japan to her heels and brought the war to an abrupt termination.

A great controversy regarding its use in Japan ensued. The Allies held that the Atom Bomb proved a savoir of mankind and civilization, since by bringing the war to a speedy conclusion, it saved more people than it destroyed in Heroshima and Nagasaki. But generally the use of the Atom Bomb in warfare is denounced by all as it gives its victim no possible chance of defence. The destruction it causes is horrible. In Heroshima alone it killed about 80,000 people most of whom were non-combatants. The use of the Atom Bomb in war is undoubtedly an inhuman act and a violation of the international code of war. If the use of poisonous gases in war is regarded as immortal there is no reason why the use of this most destructive of all missiles should not be banned. Some clergymen in England even refused to celebrate the Victory-day as a mark of protest against the use of the Atom Bomb in Japan.

The Atom Bomb has disturbed the balance of power, since it has made the U. S. A. all powerful in the event of any future war. Other allied nations have been negotiating with the U. S. A. for the purpose of sharing the secret of the manufacture of the Atom Bomb, but the reluctance of the U. S. A. to share the secret with any other nation is only too clear. Ever since the use of the bomb against Japan,

the U. N. O. has been making its best efforts as to control the use of atomic energy in warfare and to destroy all existing Atom Bombs. With these aims the U. N. O. set up an Atomic Energy Control Commission in January 1946. The commission also aims at putting the World's stock of Uranium—a metal whose atom splits up in the bursting of an Atom Bomb—under international control, since no Atom Bombs can be manufactured without Uranium.

Numerous are the conjectures made with regard to the use of atomic energy for constructive purposes. It is said that the energy used in various industries and supplied at present by steam and electricity may be replaced by atomic energy ; it is even estimated that a minute quantity of Uranium can release as much energy as would run all the electric and industrial installations of New York and Chicago for five years. Some journalists even conjectured that we could reach the moon and other planets in rocket planes propelled by atomic energy. Scientific researches have not advanced to the point where atomic energy, instead of being used for destruction, could be harnessed to peaceful uses. Can we hope for such a use of atomic energy in future?

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5. Is India Overpopulated ?

Outline

1. *Introduction.* Population increases much faster than the means of subsistance. Hence the point of overpopulation is reached, when Nature arrests the growth of population by 'positive checks.' The prevelance of these checks is a sign of the overpopulation of a country.

2. Positive checks are prevelent in India in the form of (*i*) poverty (*ii*) unemployment (*iii*) low average expectation of life (*iv*) a high death rate (*v*) prevalance of disease and famines. The 'preventive checks' in the form of postponement of marriage etc., are wholly absent. All this shows that India *is* overpopulated.

3. *Conclusion.*

According to Malthus the population of a country increases much faster than her means of subsistance within a given period of time. Mathematically speaking, while the food-stuffs of a country increase according to an Arithmetical Profression, the population increases according to a Geometrical Progression. This theory has been much criticized and is not to be taken too seriously. But it teaches us one great principle *viz* the difference between the increase in population and that in food-stuffs is very great. In every country

therefore, if no preventive measures are adopted, a point is sure to be reached when it is unable to feed all its population. At this point—which is called the point of overpopulation—Nature reduces the number of people by what are known as 'positive checks' in order to make them keep pace with the means of subsistance. To quote Malthus, "The positive checks to population include all unwholesome occupations, severe labour and exposure to the seasons, extreme poverty, bad nursing of children, great towns, excesses of all kinds, the whole train of common diseases and epidemics, wars, plague and famine." To be safe from Nature's 'positive checks' we must arrest the growth of population by what are known as 'preventive checks.' These latter consist mainly of moral restraint and postponement of marriage. The prevalence of 'positive checks' and the absence of 'preventive checks' therefore are naturally the signs of the overpopulation of a country. And that is what is the case with India.

Since religion and custom attach much importance to it, marriage in India, unlike England, is considered a necessity. The very word '*putra*' (a son) means a deliverer from hell; to have a son is, therefore, a religious duty. Religious rites like *yajnas* are to be performed by man and wife together. This is the case with the Hindus who constitute about ninety

percent of the population. Despite the Sarda Act; therefore, child marriages are prevalent and the question of the postponement of marriage does'nt arise at all.

That most of the Indians are poor admits of no controversy. Seventytwo percent of our people are farmers who live from hand to mouth. The lot of the industrial labourers is no better. The average income of an Indian is incomparably lower than that of an inhabitant of any other country. Many people don't get even the barest necessaries of life. Most of the Indians are semi-starved and that "chronic semi-starvation of a vast majority of our people," as Dr Gyan Chand has it, "which no one does, or can deny, means if it means anything at all, that India has been and is, suffering from the shortage of food." Food imports from other countries also point to the same conclusion.

India is the country which suffers worst from unemployment. Most of the educated Indians are after Government jobs and it is wrongly believed by some that the absorption of more people in Government services would help in the solution of the unemployment problem. Statistics show that only about one per cent of the population is employed in such services. Even if the number were doubled, then—though that too is well nigh impossible—the problem would be little affected. Those employed in agriculture constitute more than seventy per cent of

the total population. But even those people are not fully employed and hardly make their both ends meet. All of them are not owners of land. The number of those who cultivate their own lands is very few and besides those there are farmers who cultivate land for others, being liable to be turned out of employment at any time. Then there are the cultivating tenants who are neither the owners nor the cultivators, but employed by either of the two to work for them temporarily on the farm on daily wages. All these people are unemployed for a major portion of the year, including even the owners of the land. For such prevalence of unemployment in India there can be no greater reason than that the population has outpaced the means of subsistence.

Besides these positive checks many more are prevelant in the country. Mainly because of disease Indians possess less vitality than the English, for example. On an average eighty-four persons out of every thousand are sick in India everyday while the corresponding figure for England is thirty; for New Zealand it is only nineteen. Malaria is very common in the whole of India and out of every seven deaths two can be attributed to it. Plague also breaks out sometimes and visitations of famine in our country are more frequent than in other countries.

An Indian, on an average, lives for twenty-six years while his fellow in England lives for more

than double that number of years, and a New Zealander for a far greater number. Infant mortality in India is alarming. It has been estimated that out of every thousand children born, 179 die before completing the first year of their life and at the age of five only 550 are left. Infant mortality is accompanied by high female mortality at the reproductive age. About a hundred out of every thousand girl-wives are doomed to die in child-birth before they have ceased to have children and "about 200,000 mothers die in giving birth to children every year in India."

The prevelance of all these 'positive checks' shows that the point of overpopulation has been reached in India. Some people hold that India is not overpopulated because we do not exploit our natural resources to the fullest. They hold that by making use of improved methods of cultivation—which will result in an increase in agricultural out put—and by industrialization, we can feed even more people. But we are concerned with the situation at present. That there is a possibility of our feeding more people in future does not mean that this important problem should be lost sight of at present. We should rather make our best efforts to face it without any further loss of time.

(Adapted from one of my earlier articles)

EXERCISES

Draw up outlines on the following topics and develop them into full length essays:—

Group A

1 A River in Spate.
2 The Best of the Mughal Gardens.
3 A Hockey Match.
4 A Cricket Match.
5 An Accident.
6 A Visit to a Fort.
7 A Visit to a Factory.
8 Spring—the Best of the Seasons.
9 Autumn in Kashmir.
10 My Neighbours.
11 The Person I Dislike Most.
12 The House I Live In.
13 The Human Eye.
14 The View From My Window.
15 My Impressions of a Solar Eclipse.
16 A Historical Building.
17 The Most Interesting Film I Have Seen.
18 My Best Friend.
19 An Election Scene.
20 The Legislative Assembly in Session.
21 An Earthquake.
22 An Indian Fair.

23 My Favourite Hobby.
24 The College Confectioner's Shop.
25 The Kashmiri Policeman.
26 Independence Day Celebrations in My Town.
27 My Favourite Pet.
28 Sunset Over a Lake.
29 A Typical Street Scene of My Town.
30 An Aerial Flight.
31 A Walking Tour.
32 A Journey By Boat.
33 The Visit of a Distinguished Personage to My College.
34 The Tribal Raid on Kashmir.
35 My First Day at College.
36 A Day in Tight Boots.
37 A Raid By School Boys on an Orchard.
38 I Attend a Marriage Party.
39 A Celebrated Poet.
40 A Great Statesman.
41 The First Popular Premier of our State.
42 The First President of the Indian Republic.
43 Maulana Abul Kalam Azad.
44 Mrs. Sarojini Naidu.
45 Gautama Buddha.
46 Emperor Asoka.
47 Abraham Lincoln.
48 The Autobiography of a Rupee.
49 A Parrot in a Cage Tells Its Tale.
50 The Autobiography of a *Tonga Walla's* Horse.

Group B

1 Friendship.
2 The Chief Faults in Our System of Education.
3 Students and Strikes.
4 Self-Help.
5 The Future of English in India.
6 The Vernacular as Medium of Instruction.
7 The Choice of a Profession.
8 My Idea of a Happy Life.
9 My Idea of a Happy World.
10 Knowledge is Power.
11 A Man is Known By the Company He Keeps.
12 Struggle is Life.
13 The Examination System—Its Defects.
14 The Influence of Religion.
15 The Need for Public Libraries in India.
16 The Privileges of Old Age.
17 The Inconveniences of Greatness.
18 Physical Training.
19 Should Capital Punishment be Abolished?
20 The Child is Father of the Man.
21 All That Glitters is Not Gold.
(*i. e.* Appearances are deceptive).
22 Is War a Necessary Evil?
23 Popular Superstitions.
24 Dress as Evidence of Character.
25 The Place of Woman in the Life of Our Times.
26 The Hot Weather as the Friend of the Poor.

27 The Best Use of Leisure.
28 Is Popularity a Proof of Merit?
29 My Ambition in Life.
30 Prosperity Brings Friends; Adversity Tries Them.
31 The Dignity of Labour.
32 The Influence of Climate on Character.
33 The Right Use of Wealth.
34 The Influence of News Papers.
35 Wisdom in Proverbs.
36 Necessity is the Mother of Invention.
37 Where There is a Will There is a Way.
38 Should Students Take Part in Politics?
39 The 'Good Old Days.'

Group C

1 Broadcasting.
2 Aviation in India.
3 The Wonders of Electricity.
4 Science—the Enemy of Man.
5 Our Food Problem.
6 If I Were the Minister For Education.
7 The Press—Its History and Importance.
8 India as a Secular Democratic State.
9 The Horrors of War.
10 Unemployment in India.
11 Indian Cottage Industries.
12 The Wonders of Science.
13 The Industrialization of India.
14 The Place of Science in Education.

15 The First Novel I Read.
16 Books I Have Liked.
17 Kashmir on the Path of Progress.
18 The Merits and Defects of Kashmiris.
19 Town Life and Country Life.
20 India's Air Force.

APPENDIX

Words Often Confused

1. **Academic** (merely theoretical or scholarly). Merely academic discussions are of no use unless the conclusions arrived at are translated into action.

Academical (of a college or a university) Our Principal has had a brilliant academical career.

2. **Accede** (accept or defer) I am sure he will accede to your request.

Exceed (to go beyond). The number of professors in our college exceeds twenty.

3. **Acceptance** (The act of accepting). The convener thanked the President for his kind acceptance of the chair.

Acceptation (Interpretation put on something). I use the word 'democracy' in its wider acceptation.

4. **Adopt** (to take up). Future events will show that I have adopted the right course of action. Ram Lal had to adopt a son, as he had no male issue of his own.

Adapt (to make fit) "Great Expectations" has been adapted for use in Intermediate Colleges. Kashmiris have always adapted themselves to changing conditions.

Adept (skilled). Nazir is an adept in the art of music.

5. **Affection** (Love). She has motherly affection for Mohan.

Affectation (Pretence). His headache is mere affectation. There is affectation in his tone.

6. **Allusion** (reference). This passage is full of allusions to some Greek dramatists.

Illusion (deception). According to mystics the world is an illusion.

7. **Alternate** (coming by turns). The patient is to be injected on alternate days.

Alternative (a choice; one of two or more possible courses). In history alternative questions are set to the extent of fifty per cent. The General had no alternative but to surrender.

8. **Amiable** (pleasant) His amiable disposition endears him to all.

Amicable (friendly) No World-peace is possible unless all the nations have amicable relations with one another.

9. **Artful** (cunning) Being artful, he is incapable of sincerity.

Artistic (Pertaining to art) Tagore was one of the greatest men of artistic taste.

10. **Artist** (one who practises fine art) A poet is as good an artist as a painter or a musician.

Artisan (a mechanic)

11. **Ascent** (climbing) We had to go up a very steep ascent.

Assent (the act of agreeing). Mahmood nodded assent to what Bashir had proposed.

12. **Bail** (security) The accused has been released on bail.

Bale (bundle) About a million bales of cotton were exported last year.

13. **Barbarity** (cruelty). The raiders indulged in extreme barbarity.

Barbarism (uncivilized state). Humanity has progressed from barbarism to culture.

14. **Bare** (naked). Excited at the news he left the house bare-foot. The poet has laid bare his innermost feelings.

Bear (to carry; to endure; an animal). He had to bear a heavy load on his back. We must bear the consequences of our actions. Bear is found in many Indian forests.

15. **Beneficial** (useful) Exercise is beneficial for health.

Beneficent (kind). Asoka was a beneficent ruler and introduced many beneficial reforms in India.

16. **Beside** (by the side of). Daffodils grew beside a lake.

Besides (in addition to). Besides being a liar he is a coward.

17. **Break** (divide into parts). They had to break open the door.

Brake (checking apparatus) We cannot stop a bicycle without using brakes.

18. **Bridal** (about bride or matrimony) Rama was wearing his bridal ring.

Bridle (rein) The bridle of the knight's horse was studded with jewels.

19. **Bury** (to put under ground) The relief workers have also to bury the numerous corpses that lie rotting in Assam,

Berry (a fruit) The forests of England abound in berries.

20. **Canvas** (a kind of coarse cloth) The players were wearing shoes made of canvas.

Canvass (to seek or ask for business or for votes) The owners of Shree Karan Singh Woollen Mills have sent their agents abroad to convass for the goods of the mill. Elections to public bodies cannot be won without canvassing.

21. **Casual** (occasional; accidental) It was only a casual remark. Mr Chopra is only a casual student.

Causal (due to some cause) There is a causal relation between velocity, time and the distance travelled.

22. **Childish** (of, or proper to, a child. Used in a derogatory sense) He is childish in temperament and devoid of all seriousness.

Childlike (of, or proper to, a child; used in a good sense) I like him for his childlike simplicity.

23. **Cannon** (a big gun) Cannon volleyed at the very gates of the city.

Canon (rule or law) The canons of art need not be laid down; all artists follow them intuitively.

24 **Cast** (to throw) She has cast away all sense of shame and dishonour.

Caste (a hereditary fixed class of Society) Hinduism divides society into four castes.

25. **Censer** (A vessel in which incense is burnt) The censer was emitting a fragrant smell.

Censor (official examination of newspapers, plays etc.) All news in war times was censored before being published. Films are censored before they are released.

26. **Check** (to test; to stop) A special officer has been deputed to check the accounts. All human progress is checked by war.

Cheque (oder to pay on a bank) I shall get the cheque cashed tomorrow.

27. **Cite** (quote) The speaker cited many examples in support of his argumente.

Site (place) This is not a good site for a college.

Sight (view) Most of the young men were busy sight seeing instead of doing any relief work during the floods.

28. **Comprehensive** (Exhaustive; wide) His treatise on the subject claims to be comprehensive.

Comprehensible (understandable) Chaucer's language is not easily comprehensible.

29. **Considerate** (kind; sympathetic) Shyam is alwaye considerate in his behaviour.

Considerable (sufficient; large) A considerable amount of money is needed.

30. **Confident** (sure) Aziz has worked hard and is confident of his success.

Confidant (a person who is entrusted with secrets) In Kalidasa's famous play Anusuya is the confidant of Shakuntala.

31. **Corps** (a division of an army) He is serving in the Army Educational Crops.

Corpse (a dead body of a human being) Many a corpse lay rotting on the J. V. Road after the raiders were driven away.

Carcase (a dead body of an animal) The carcase of a horse was seen floating down the river.

32. **Credible** (Believable) This story is not credible.
Creditable (worthy of praise) This result is highly creditable.

33. **Clamant** (noisy). People all over the world are clamant for political freedom.

Claimant (having a claim). He is the best claimant for the post.

34. **Contagious** (a disease which spreads by contact) Cholera is a contagious disease.

Contiguous (adjoining) Contiguous holdings of land should be consolidated.

35. **Council** (meeting) The Student's Council is meeting the next week.

Counsel (legal adviser) Mr. Sehgal acted as defence counsel.

36. **Dairy** (a place for keeping milk, butter etc.) Arthur Donnithorn saw Hetty in the dairy where she was making butter.

Diary (a book for daily engagements). While on his tour to America, Pandit Nehru used to note down all his day's engagements in his diary.

37. **Deference** (respect) With all deference due to a great critic, I find it difficult to agree with

Matthew Arnold in his judgements on Shelley.

Difference (dissimilarity) There is a world of difference between a nationalist and a fascist.

38. **Defy** (challenge) The man was punished for defying the orders of his boss.

Deify (to worship as a deity) Gandhiji was deified while living.

39. **Descent** (climbing down) It is a tiresome descent from the top of the Banihal to Lower Manda.

Dessent (disagreement) He conveyed his dessent through letter.

40. **Desert** (a piece of dry land; to forsake) The *Sahra* in North Africa is considered to be the biggest desert in the World. A bad friend deserts one in the hour of need.

Dessert (sweet dish served at the end of a dinner) The guests are being treated to dessert.

41. **Destination** (goal) Death is the common destination of all.

Destiny (fate) Destiny has favoured him in all respects.

42. **Disease** (illness; ailment) Plague is a fell disease.

Decease (death) After Babar's decease Humayun ascended the throne.

43. **Divers** (those who dive) Divers reclaimed many goods submerged in floods.

Diverse (various) The world presents diverse types of people.

44. **Drunken** (always an attributive adjective) Outside the hotel I met a drunken fellow.

Drunk (Past Participle of 'drink' and predicative adjective) The soldier was court-martialled for being drunk on duty.

45. **Efficacious** (sure to produce the desired effect) Penicillin is an efficacious drug.

Efficient (competent) Mr J. L. Kaul is an efficient Professor.

46. **Emigrate** (to go out of ones country) Most of the educated unemployed are emigrating to India.

Immigrate (to settle into a new land) The pilgrim fathers immigrated into America.

47. **Elicit** (to draw out) I could elicit some information from the detinu through cross-examination.

Illicit (Unlawful) He was arrested for illicit sale of opium.

48. **Eligible** (fit to be chosen) Any student is eligible for the membership of the Library Club.

Illegible (which cannot be read) My hand-writing is not so illegible as yours.

49. **Epithet** (A qualifying expression) The epithets of

Keats are remarkable.

Epitaph (Inscription on a tombstone) Shakespeare's epitaph gives the dates of his birth and death.

50. **Eminent** (distinguished) Dr Varma is an eminent linguish.

Imminent (impending; about to happen) Events show that a World War is imminent.

51. **Exhausting** (tiring) It was a very exhausting ascent.

Exhaustive (detailed; comprehensive) The Professor's lecture on the subject was quite exhaustive.

52. **Exposition** (Interpretation) Sri Aurobinda's exposition of some of the aspects of the Gita is highly illuminating.

Exposure (lying open to) He got fever because of exposure to cold during the night.

53. **Excite** (to arouse feelings) Antony's oration excited the feelings of the Romans.

Incite (to arouse to action) Macbeth was incited to murder Duncan by his wife.

54. **Feign** (to pretend) Hamlet's madness was feigned.

Fain (gladly) He is so worried that he would fain lay down his life.

55. **Fir** (a tree) The wood of the oak is better suited for articles of furniture than that of the fir.

Fur (skin with soft hair) In winter many people put on gloves made of fur.

56. **Foul** (dirty; not in keeping with rules) The decomposed leaves were emitting a foul smell. A true sportsman never indulges in foul play.

Fowl (a bird) The place abounds in water fowl.

57. **Facility** (advantage; ease) Mohan has every facility for prosecuting his studies. He cannot speak English with facility.

Felicity (joy) No permanent felicity is possible without contentment.

58. **Ghastly** (terrible; death-like) Hiroshima presented a ghastly scene after it was atom-bombed.

Ghostly (like or relating to a ghost) The moon appeared like a ghostly galleon. The captain saw a ghostly figure in the tapestried chamber.

59. **Gentle** (polite) Krishin is extremely gentle in his manners.

Genteel (well-bred; fashionable) The young man had a very genteel look.

60. **Gait** (manner of walking) She has a charming gait.

Gate (An entrance) The sentry at the gate did not allow him to go in.

61. **Hail** (to greet; frozen rain) "Hail to thee blithe spirit!" He went out unmindful of the hail storm.

Hale (healthy) Ramesh is down with Typhoid; only a few days ago he was quite hale and hearty.

62. **Historic** (famous) Gandhiji came from Bengal to New Delhi to speak at the historic Asian Relation Conference.

Historical (relating to History) Dr Matthai delivered a lecture under the auspicies of the New Kashmir Historical Society.

63. **Honorary** (office without pay) Mr Hacku is Honorary Secretary for Games.

Honourable (worthy of honour) The honourable the Prime Minister paid a visit to our college.

64. **Humility** (modesty) We should pray to God with humility.

Humiliation (disgrace) Insulted in my presence he felt deep humiliation.

65. **Human** (pertaining to man) Human instincts are not to be curbed but diverted to right channels.

Humane (kind) Kishen Lal is a man of humane disposition.

66. **Imaginary** (not real) Children should be taught to shed all imaginary fears.

Imaginative (full of imagination) Poetry may be defined as the imaginative expression of emotion.

67. **Imperious** (haughty) He is imperious in temperament.

Imperial (majestic; pertaining to empire or emperor) History bears witness to the imperial glory of ancient Rome. Imperial reasons demand a strong navy for Britain.

68. **Industrial** (relating to industry) The Industrial Revolution greatly revolutionized England.

Industrious (hard working) Asoka is an industrious student.

69. **Incident** (an event) The essay contains the main incidents of Pandit Nehru's life.

Accident (a mishap) The man was killed in a motor car accident.

70. **Ingenious** (skilful) Ahmed thought of an ingenios device to cope with the situation.

Ingenuous (Frank; simple) My friend is an ingenuous soul and conceals nothing from me.

71. **Judicial** (relating to the court of justice) He has appealed to the Board of Judicial Advisors.

Judicious (wise; of sound judgement) The Librarian has made a judicious selection of books for the library.

72. **Junction** (a meeting point) Delhi is the junction of many railway lines.

Juncture (a critical point of time) India came to the rescue of Kashmir at a critical juncture.

73. **Luxurious** (given to luxury) Karim is leading a luxurious life.

Luxuriant (implies rich growth). The Valley has a luxuriant vegetation.

74. **Loath** (unwilling) He is loath to leave home.

Loathe (hate) I loathe all types of corruption.

75. **Loose** (not tight) Your trousers are loose.

Lose (to suffer loss) The patient is losing his appetite.

76. **Male** (masculine) Kishen Lal has no male child.

Mail (*Dak*) There is a regular air mail service between Srinagar and Delhi.

77. **Medal** (some award of merit) Satish was awarded a gold medal for standing first in the B. A.

Meddle (to interfere) One shouldn't meddle with other peoples' affairs.

78. **Momentary** (which lasts for a moment) The pleasures of the senses are momentary.

Momentous (important) It is a momentous issue and demands our whole hearted attention.

79. **Martial** (warlike) The Gurkhas are a martial race.

Marshal (to arrange). Facts shouldn't be grouped haphazard, but duly marshalled.

80. **Metal** Of all the metals iron is the most useful.

Mettle (courage) Here is an opportunity of proving your mettle.

81. **Naughty** (mischievous) Naughty boys do not prosper in after life.

Knotty (difficult) It is a knotty problem I am confronted with.

82. **Negligent** (careless) We cannot afford to be negligent in matters of duty.

Negligible (very small) The difference between the two is negligible.

83. **Official** (relating to an office) The two officers had a talk with each other on some official matters.

Officious (Interfering ; meddlesome) Being officious in his behaviour he is disliked by all.

84. **Observance** (religious ceremony) The observance of a fast is not a matter of compulsion for the Hindus.

Observation (noting) A novelist has a keen observation of life.

85. **Pain** (suffering) I felt an acute pain in my arm after the B. C. G. vaccination.

Pane (glass in windows, doors etc.) Looking through the window pain, I found him seated in the room.

86. **Peal** (loud sound) He broke into a peal of laughter.

Peel (to take off the skin of a fruit etc.) The cook was peeling potatoes.

87. **Popular** (liked by people) Gandhiji was the most popular leader of his day.

Populous (crowded) Delhi is not as populous as Bombay.

88. **Pour** (cause to flow) I asked him to pour out medicine into a cup.

Pore (to study or think; a minute hole in the skin) He pored over the problem for about an hour but could not solve it. The pores in our bodies serve as outlets for perspiration.

89. **Precede** (go before) Spring precedes Summer.

Proceed (go on) Our Principal proceeded on two weeks' casual leave. I am proceeding to England next Summer.

90. **Prescribe** (lay down) This book has been prescribed for the Intermediate examination.

Proscribe (to ban) *Inside Kashmir* by Mr Bazaz has been proscribed by the Government.

91. **Principal** (chief; main) Prof. Thussu has been appointed Principal of the Anantnagh College. The principal aim of the National Conference is to realize fully the dream of New Kashmir.

Principle (rule of conduct) Our Principal is a man of principle.

92. **Raise** (to lift up) A weir was built across the river to raise its water level.

Raze (to demolish) Numerous buildings were razed to the ground because of the earthquake in Assam.

93. **Reign** (to rule) Queen Victoria reigned for more than sixty years.

Rein (means of control) The reins of government are now in the hands of popular Indian leaders. Pulling at the horses reins, the driver stopped the cart.

94. **Resource** (an expedient; means) Poorman has no resources. He is a resourceful man.

Recourse (resort to a possible help) Students should not take recourse to unfair means in the examination hall.

95. **Sanguine** (hopeful) He is sanguine about his examination results.

Sangunary (Bloody) World War II was the most sangunary war ever fought.

96. **Sensible** (intelligent) Ramesh is a sensible young man.

Sensitive (very open to external impressions) Poets are sensitive.

97. **Social** (pertaining to society) My friend is a member of the Social Reform Committee. Economics is a social science.

Sociable (fond of society) Man is a sociable animal.

98 **Stationary** (fixed) The Sun is stationary.

Stationery (writing material) Generally book sellers deal in stationary as well.

99. **Spiritual** (pertaining to the spirit or the soul) Wealth is an impediment for spiritual advancement.

Spirituous (containing spirit) Spirituous liquors are harmful for health.

100. **Temporary** (not permanent) For about a year he had to work against a temporary post.

Temporal (earthly) A king's Sceptre is the symbol of his temporal power.

101. **Temper** (state of mind) A peevish fellow loses his temper very easily.

Tamper (meddle unlawfully) The clerk was dismissed from service for having tampered with the records.

102. **Vain** (useless) He tried hard to pass the examination, but all in vain.

Vein (blood vessels) The veins carry blood to the different parts of the body.

Wane (decrease) The moon waxes and wanes.

103. **Veil** (covering for the face) Hindu women do not use the veil.

Vale (valley) "Who has not heard of the vale of Kashmir?"

Wail (lament; cry) The woman was wailing for her dead husband.

104. **Verbal** (concerning words) He did so in compliance with the minister's verbal orders.

Verbose (having more words than necessary) Indian writers of English have generally a verbose style.

105. **Violence** (outrage) Gandhiji was opposed to violence.

Violation (breaking, infringement) Violation of law renders one liable to punishment.

106. **Way** (path) I don't know the way to his house.

Weigh (ascertain the weight of) Have your luggage weighed.

Whey (sour milk) The people of hot countries are found of whey.

107. **Wet** My clothes were wet with rain.

Whet (to sharpen) The blade of the knife needs whetting. This medicine whets ones appetite.

108. **Whether** (if) I don't know whether he will come to Srinagar this Summer or not.

Weather (atmospheric condition) The weather today is very fine.

109. **Wear** (to put on) He wears a shirt and *dhoti* in Summer.

Ware (articles for sale) The merchant had to go to a foreign country to sell his wares.

110. **Yoke** (wooden neck-piece holding together a pair of draught oxen; burden) The pair of oxen was yoked together. India had to suffer much under the British yoke.

Yolk (yellow part of an egg) The yolk of an egg is sweet to eat.

THE END

PUBLISHERS' NOTE

The publishers feel greatly delighted at having brought out this useful volume of Composition and Translation.

They take this opportunity of expressing their heartiest thanks to Prof. R. N. Kaul for writing the entire Grammar-Portion and the chapter on Letter-writing; to Prof. Nazir Ahmad Khan for chapters on Precis-Writing and Paraphrasing; to Prof. J. N. Sharma for the entire Essay-Portion and the Appendix; to Prof. Latif Beg for the Translation-Portion; and to Prof. S. L. Dhar for the great pains he took to revise the whole.

The book, it is hoped, will satisfy the needs of those for whom it is intended.

VOCABULARY.

Exercise 1.

1. Will 2. Property 3. Sued him in the court 4. Should be cancelled 5. Greedy 6. Bitter 7. Admitted fact 8. Critic 9. Throw dust in my eyes

Exercise 2.

1. Fail 2. Activities 3. Association 4. Study 5. Bright side 6. Think over 7. May be clear 8. To sympathize with 9. Social life 10. Business 11. Enlightened 12. To avoid 13. Raw 14. Harmful

Exercise 3.

1. Should take interest 2. The most ordinary work 3. Cobbler 4. Profession 5. Mean 6. Carelessly 7. Should make up his mind 8. In a way 9. Shortcoming 10. Answerable to 11. The old cock crows the young cock learns 12. Melon 13. Delicious 14. Bitter experience

Exercise 4.

1. All of a sudden 2. Virgin 3. Drew rein 4. Were surprised beyond measure 5. Attractive sight 6. Swan 7. Dignity 8. Barking dogs seldom bite 9. In making money 10. A mean fellow

Exercise 5.

1. Deposited 2 Demanding 3. Very sorry 4. Without much care 5 Cellar 6. Flushed with shame 7. Scorchingly hot 8. Hoarse 9. Means of irrigation 10. Scope 11. Let us see which way the wind blows

Exercise 6.

1. Galloping 2 Habitation 3. Partners 4. Full confidence 5. Does not attach any value to 6. Seizing an opportunity 7. To cut the throat of 8. Will not hesitate 9. Attention 10. Cautious 11. His nose is bleeding 12. Tried to create a rift between 13. Sprang up 14. Not a sou 15. Alas! I am undone 16. Wept bitterly.

Exercise 7.

1. Metropolis of fashion 2. Pleasure and delight 3. Familiar with each other's temparament 4. Married life 5. The centre of their wishes 6. The activities of life 7. Nature 8. Future 9. Romantic 10. Loving; full of love 11. Displeasure 12. Good treatment 13. Grateful 14. Devoted 15. Mortal 16. Bribery is rampant 17. Problem 18. Hot

Exercise 8.

1. Took to 2. Followed blindly 3. Fearlessly 4. Decisive blow 5. Music 6. Influence 7. Gradually 8. Psychology 9. On the whole 10. Democracy 11. Dictatorship 12. Civics 13. Economic 14. Mental

15. Conceptions 16. Introduces to 17. To find fault with 18. Discipline 19. Frightened out of his wits

Exercise 9.

1. Expert politician 2. Patriot 3. Writer 4. Historian 5. Style 6. Chaste 7. Autobiography 8. Restricted to 9. Struggle 10. "Glimpses of World History" 11. Collection 12. Which may develop into world history 13. Referencebooks 14 Facilities 15. Ups and downs 16. Moral standards 17. Have degenerated 18. Carrying coals to Newcastle

Exercise 10.

1. Powerful 2. Civilized 3. Cultured 4. Look down upon 5. Whatever they lay their hands on 6. In waves after waves of conquest 7. Physical growth 8. Cradle 9. Numb 10. One-sided 11. Does not suit 12. Friends fall off in adversity 13. Department 14. Demands

Exercise 11.

1. Heritage 2. Ancestors 3. Deep relation 4. Rules 5. Is based 6. Mathematics 7. Valuable 8. Astronomy and astrology 9. Medicine 10. Philosophy of religion 11. Made a name 12. Most efficiently 13. Common aim 14. manure 15. Importance 16. Logic 17. Masterpiece

Exercise 12.

1. It was hard to recognize him 2. There was pallor on his face. 3. Wild 4. Lost 5. Dumb 6. Grave

7. Struggling 8. Despair and grief 9. Embodiment 10. Graveyard 11. Faint voices 12. Daily programme 13. Would sweep 14. Would recite the Holy Quran 15. The world of spirits 16. Cannot settle permanently 17. I am helpless in this matter

Exercise 13.

1. Pathetic 2. Mutter 3. The end of my life is approaching 4. Will blossom 5. Englishmen 6. Determined it 7. Not accept a penny 8. I am living on what is still left of the ornaments of the Queen 9. Shall starve 10. Unchangeable 11. Will not stain his honour 12. In the twinkling of an eye 13. Compartment 14. Communism 15. You will achieve nothing

Exercise 14.

1. This is not the case with Urdu alone 2. Original condition 3. Independent 4. Change 5. Regard 6. Suitable 7. The words of foreign languages 8. Pronunciation 9. Construction 10. Should be maintained 11. Old and new scholars 12. Used 13. Eloquent; current 14. Idiomatic 15. Dismissed 16. Depends upon 17. Rebel artist 18. The art of criticism .

Exercise 15.

1. Boyhood 2. Bring up 3. As far as possible 4. Unfounded 5. Suffer 6. Pretension 7. Selfless 8. It was dawn 9. Should be chewed properly 10. Indigestion 11. False enthusiaism 12. The power of action 13. Key

Exercise 16.

1. Author 2. Saying 3. Behave 4. Should be able to escape his harm 5. Sense 6. Sheer cunning 7. Is deprived 8. Bosom friends 9. Disclose 10. Choice 11. Brought disgrace 12. Made or marred 13. The sky is over cast 14. Cut your coat according to your cloth 15. Helpless

Exercise 17.

1. Lady 2. Invited 3. Class 4. Style 5. The power of observation 6. Powerful narrative 7. Unparalleled 8. In every respect 9. Deep interest 10. Outlook 11. Don't stand on formality 12. Reform your ways

Exercise 18.

1. Places a fact 2. Undeniable 3. Dressed in rags 4. Primary or basic need 5. Markets 6. Shows a slight slackness 7. Thinkers 8. Greatness 9. Admitted, acknowledged 10. Benefactor 11. The crop 12. Innocent 13. Awfully busy 14. Preventable 15. Will bear fruit some day 16 Pure 17. Elements. 18. Destruction

Exercise 19.

1. Manual labour 2. A wide gulf 3. Distinction 4. Mean and ignoble 5. Hereditary 7. Obvious 8. Does not get any opportunity to add in his skill 9. Needs 10. Aspect 11. Overlook 12. Curse 13. Never-ending 14. Drenched to the skin

Exercise 20.

1. End 2. Physical, moral and mental faculties 3. Prosperous 4. Literate 5. The real reason 6. Inclination 7. Liberal 8. Particular 9. Ambitions 10. Higher education 11. Aptitude 12. A lawyers profession is not attractive these days 13. His blood curdled 15. Reconciled 16. Appreciate 17. Eye

Exercise 21.

1. Extremely cold 2. Peeping 3. Yes, by all means 4. Could not be accommodated 5. Cannot live 6. Enough room 7. Pushed out 8. On bail 9. Great swordsman 10. Pauper 11. Opulent 12. Angelic temperament 13. Became intimate

Exercise 22.

1. Mutiny 2. Risked his life 3. Grieved 4. Backward 5. Ways and customs 6. The principles of education 7. Founded 8. Developed into a university 9. Well-wisher 10. Dauntless leader 11. Of a high order 12. Writer 13. Unfavourable 14. Innumerable 15. Superstition

Exercise 23.

1. On the face of the earth 2. Orthodox 3. Fond 4. Modern 5. Delicate plant 6. Have been watering for ages 7. Spoils 9. Claims equality 10. Timeservers 11. Sued in the court 12. Worldly life 13. The world is as inconstant as a shadow

Exercise 24.

1. Maid-servant 2. Thursday 3. Meanwhile 4. Reliable 5. Good cook 6. Honest 7. Blowing your own trumpet 8. Dove 9. God helps those who help themselves

Exercise 25.

1 Non-payment of debt 2. Had to starve continuously 3. Used to paste labels 4. Low class 5. He had so little faith in his capability 6. Short story 7. May not make ridicule of him 8. Remuneration 9. Editor 10. Appreciation 11. Changed his course of life 12. List of contents 13. Synonymous

Exercise 26.

1. Speaker 2. Moderation 3 Sense of proportion 4. Would disappear 5. Priceless gems 6. Slag 7. Force and aggression 8. Sworn enemy 9. Power 10. Embodiment 11. To sacrifice his life 12. Was so enraged 13. Would disregard friendship 14. Fire-worshipper 15. Colleagues 16. Illegible 17. Indifferent 18. Unsatisfactory conduct 19. Personality

Exercise 27.

1. Famous 2. Virtues 3. Characteristic 4. Physically 5. Nature 6. He was entrusted to the care of 7. Intelligent 8. Cram 9. Individuality 10. Glowworm 11. Skin 12. Paralysis 13. Vicissitude of time

Exercise 28.

1. Prize distribution 2. Symposiums 3. Debates 4. "The Importance of Poetry in Life" 5. Taste 6. Self-praise 7. Won distinction 8. Caused a stir 9. Good influence of Ratan's society 10. Appreciation 11. As usual 12. Malice and greed 13. Heavenly bodies 14. The nearest neighbour 15. Instructive 16. Similes 17. Metaphors

Exercise 29

1. Was not satisfied 2. Sent word 3. In detail 4. Avoid 5. Article 6. Anniversary 7. Mother-in-law 8. Juggler

Exercise 30.

1. Modern age 2. Universal 3. Majority 4. To a great extent 5. Cure 6. Second nature 7. Increasing use 8. Surprising 9. Ridiculous 10. Understandable 11. Serious

Exercise 31.

1. Coronation 2. Released 3. According to the royal decree 4. Aged 5. Breaking through 6. Bowing to the ground 7. Your majesty 8. Generation 9. Loneliness and darkness 10. Dazzled 11. Cannot see 12. Moved to pity 13. Rigorous imprisonment

Exercise 32.

1. Slavery 2. Highhandedness 3. Full of sorrow 4. Capitalist 5. May stop sucking the blood of

6. Labourers 7. Culture 8. Old traditions may revive 9. Constructive plans 10. To put them into practice 11. Supported the poor 12. Depends upon 13. This is some fishy business 14. Poverty

Exercise 33.

1. Uneven ground 2. Hoofs 3 Companion 4. Fear 5. Artillery 6. Immediate attention 7. Durable 8. Will wear well for a long time 9. Rival 10. Self-control 11. Repent

Exercise 34.

1. Could not believe my luck 2. Aunty 3. Suspicious 4. Why do you befool me? 5. Unexpected favour 6. Stuck to his word 7. Could not help telling the truth 8. Unfortunate 9. Committed suicide 10. Respectable lady 11. Out of favour and generosity 12. Or could not sleep at all 13. Untimely death 14. Dashed to the ground 15. Kingship knows no kinship 16. Dissolve 17. Palmistry

Exercise 35.

1. Do not be too literal 2. Construction 3. To follow 4 Complex and involved sentences 5. Is used to 6. In the simple language 7. May be able to make out something 8. May not be lost in the complexity of words and sentences 9. Substance 10. Clerk 11. His hope revived 12. Have been starving for two days consecutively 18. Soft manner 14. Reduce 15. Prosperous

Exercise 36.

1. Circular Road 2. Mausoleum 8. Lofty gate 4. Arabserai 5. Monday week 6 Haste makes waste 7. Deliberation 8. Let us see if he turns up

Exercise 37.

1. Will stand by you till death 2. You have little practice as a lawyer 3. In securing a job you meet with failure 4. You will be a problem to your parents 5. Crows and kites 6. Partidges and quails 7. Perturbed 8. I feel wild 9. Patience 10. Sheer ungratefulness

Exercise 38.

1. Your visits are few and far between 2. Something or the other cropped up 3. Betel leaf 4. Scorching noon of May 5. The blasts of hot wind 6. Heaps of sand were striking against the slate roof of the school and were blown in through the open windows 7. Recess period 8. Plucking and eating mulberries 9. Party 10. Shouting at the top of our voices

Exercise 39.

1. Otherwise you will get such a spanking 2. With great difficulty 8. Ladder 4. Reeling 5. I know you thoroughly 5. Don't cast a slur on the fair name of your ancestors 7. Think of your poor mother, too 8. Asked me some scores of times 9. I too felt anxious

Exercise 40.

1. Squares of land 2. He was an old acquaintance of mine 3. Embarrassed 4. Translator 5. Should pay due consideration to the spirit of the passage 6. All of them deal with woes and sufferings of human life 7. Inform 8. Busy 9. I shall come some other time.

Exercise 41.

1. The Priest 2. Sermon 3. He may discontinue his speech 4. The crowd may get thin 5. Appearance 6. Select 7. A bulky book with a gilt binding 8. Selected 9. Objection 10. Simple 11. Pious 12. The more I read it the more it interested me 13. My way of life 14. The face of the earth 15. You may be able to crush your enemy without harming yourself 16. Blood is thicker than water 17. My hair stood on end 18. Chess 19. Intimacy and love

Exercise 42.

1. Ill-tempered 2. Active 3. His health was shattered 4. Sago 5. Could not digest anything 6. Hard-working 7. In time 8. Would fly at their throats 9. Cold behaviour 10. Encouragement 11. Would not utter a word 12. As long as there is breath there is hope 13. Situation 14. Critical 15. The word of God

Exercise 43.

1. Helpless 2. Claim 3. Was even afraid of her

shadow 4. Maid-servant 5. Loved 6. All these comforts failed to heal his wounded heart 7. Love and affection 8. Reminded 9 An alarm was sounded 10. The south-east coast of England was bombed 11. Will sue you in the court

Exercise 44.

1. Chutney 2. Jams 3. Pickles 4. Inefficient 5. Supervise 6. Spacious courtyards 7. Make many rounds 8. Their habits are spoiled in the very beginning 9. Nurse 10. Defective 11. Shy 12. Districts 13. Seats 14. Nothing can escape their eye 15. Is expected

Exercise 45.

1. National freedom 2. More lasting 3. Has assumed 4. Relations 5. Improving 6. Egypt has witnessed freedom, independence and prosperity after ages 7. Definite period 8. Department 9. The world famous 10. Modern 11. Modern sciences 12. Technical institutions

Exercise 46.

1. Mark of distinction 2. Savage life 3. A pliant branch 4. Girdle 5. After achieving some uncommon victory 6. Studded with gems

Exercise 47.

1. A holy place 2. Mountain journey 3. Mouth

4. Circumference 5. A big fort 6. The ruins of many splendid temples 7. Present habitation 8. Foot 9. Top 10. Is celebrated with great pomp and show 11. Tents are pitched

Exercise 48.

1. Highland 2. Hospitable 3. Without inviting some guest 4. Dressed in white 5. As usual 6. Was surprised 7. Displeasure 8. Infidel 9. Due to

Exercise 49.

1. Instructive topic 2. The journey may be covered easily 3. And it may give us some benefit 4. Stands the attack boldly 5. Are extremely afraid of him 6. Even at the cost of its life 7. Does not show its back 8. Feeds upon its own prey 9. Does not touch 10. Should never retreat 11. Dinner 12. Greatest virtue 13. High rank

Exercise 50.

1. Passion 2. Old conditions 3. Natural 4. Book-ish knowledge 5. Can earn more money 6. Natural resources 7. Should guide him 8. Workless 9. State 10. Principle 11. Has accepted 12. Subjects 13. In return 14. May be able to defend the State

لئے کس طرح کام میں لا سکتا ہے۔ (۳) اپنی موجودہ آمدنی میں کس طرح صاف ستھری اور تندرستی کی زندگی بسر کر سکتا ہے۔ یہ تعلیم یافتہ آدمی کا کام ہے کہ اُس کی رہنمائی کرے۔

(ب) آج کل اگر کوئی بے روزگار ہے۔ تو سلطنت اس کی پرورش کرتی ہے۔ ہر تہذیب یافتہ قوم نے آج کل اس [illegible] کیا ہے کہ سلطنت اپنی رعایا کی پرورش کی ذمہ دار ہے۔ اور اس کے عوض میں رعایا کا یہ فرض ہے۔ کہ وہ اپنے کو اس طرح تیار رکھے کہ خطرے کے وقت سلطنت کی حفاظت کر سکے۔

(K. U. 1949)

شیر نے کہا "اے میرے دوست ہرنیش شیر بڑا بہادر قوی اور پھرتیلا جانور ہے۔ جنگل کے جانوروں کا بادشاہ ہے۔ سب جانور اس کے نام سے کانپتے ہیں اگر کوئی مقابلہ پر آ جائے۔ یا کوئی شکاری اس پر حملہ کرنے تن کر کھڑا ہو جاتا ہے۔ بڑے سے بڑا جان بھی چلی جائے پیٹھ نہیں دکھاتا اپنا شکار کھاتا ہے۔ بھوکا رہے۔ پیاسا مر جائے مگر دوسروں کے شکار کو منہ نہیں لگاتا۔ آؤ ہم بھی اس بہادری کا سبق سیکھیں چاہے کچھ بھی ہو جائے پیچھے نہ ہٹیں اپنی کمائی کھائیں بھوکے پیاسے رہیں مگر دوسروں کی کمائی کو ہاتھ نہ لگائیں۔

(ب) (۱) آج شام کا کھانا آپ میرے ہاں کھائیے (۲) کیا اچھا موسم ہے آؤ سیر کو چلیں (۳) میں نے یہ پوچھا تھا کہ آپ کتنے بھائی ہیں۔ (۴) مجھے افسوس ہے کہ میں آپ کی تجویز ماننے کے لئے تیار نہیں ہوں۔ (۵) شرافت سب سے بڑی خوبی ہے۔ دولت اور بڑا عہدہ اس کے سب سے بڑے دشمن ہیں۔

(E. P. U. 1948)

مشقِ تبرہ ۵

(الف) نوجوانوں میں اپنے ملک کی خدمت کرنے کا بڑا جذبہ پایا جاتا ہے۔ قدیم حالتوں کو بدلنے اور ترقی کرنے کی خواہش فطرتی ہے۔ اور یہ خواہش ایک بڑے دل سے خدمت کی تمنا کے ساتھ پیدا ہوئی ہے۔ یہ بھی ٹھیک ہے کہ عوام کی حالت درست کرنے کے لئے ملک کو تعلیم یافتہ نوجوانوں کی خدمت کی ضرورت ہے۔ ہمارا کتابی علم عوام کے لئے فایدہ مند نہیں ہے۔ غریب کسان تو یہ جاننا چاہتا ہے۔ کہ (۱) وہ کس طرح زیادہ روپیہ پیدا کر سکتا ہے۔ (۲) موجودہ قدرتی ذریعوں کو اپنے فایدے کے

مشق نمبر ۴۸

کوہستان میں ایک بزرگ پیغمبر کی حکایت لکھتے ہیں۔ کہ آپ بہت مہمان نواز تھے۔ بغیر کسی مہمان کو شریک کئے ہوئے کھانا نہ کھاتے تھے۔ اور جب کوئی مہمان نہیں ہوتا۔ تو وہ خود کسی مسافر کی تلاش میں دُور دُور نکل جاتے تھے۔ اور اُسے زبردستی اپنے ہاں لاکر کھانا کھلواتے تھے۔ ایک دفعہ اسی تلاش میں نکلے تھے۔ کہ جنگل میں ایک سفید پوش بوڑھے مسافر کو دیکھا اور حسب معمول اُسے گھر لے آئے۔ جب کھانے پر بیٹھے تو مسافر نے کھانا شروع کرنے وقت خدا کا نام نہ لیا۔ بزرگ میزبان کو اس پر حیرت ہوئی۔ مسافر نے جواب دیا۔ "میرا مذہب دوسرا ہے۔ میں آپ کے مذہب پر نہیں ہوں۔ اب بزرگ میزبان کی ناگواری بڑھی۔ اور آپ نے توہین مسافر کو اُسی وقت کھانے سے اُٹھا دیا۔ اس کا اُٹھ جانا تھا کہ حکم پہنچا "اے پیغمبر ہم کو دیکھو کہ اس بوڑھے کی عمر سو سال کی ہے اور ہم نے اس کی بے دینی کی بنا پر ایک وقت بھی اس کا کھانا بند نہ کیا۔ اور تم سے ایک وقت بھی اسے کھانا نہ کھلایا گیا۔ (E.P.U. 1947)

مشق نمبر ۴۹

(الف) ایک دن ہریش اور ہرچرن مدرسے جا رہے تھے۔ مدرسہ ابھی کچھ دُور تھا۔ ہریش نے ہرچرن سے کہا کہ کوئی نصیحت کی بات چھیڑو۔ جس سے منزل بھی کٹ جائے۔ اور کچھ فائدہ بھی ہاتھ آئے۔ اس پر ہرچرن

سر پر لگا لیتا تھا۔ بعض مورخین کا خیال ہے کہ سب سے پہلے جس نے تاج پہنا۔ وہ بابل کا بادشاہ نمرود تھا۔ ایرانیوں کی اپنی تاریخ میں لکھا ہے کہ ہوشنگ بادشاہ نے سب سے پہلے جڑاؤ تاج سر پر رکھا اور اس کے بعد جس قدر بادشاہ ہوئے۔ انہوں نے یہ طریقہ رکھا کہ اپنے تاج پر کوڑیاں لگاتے تھے اور ہر سال کوڑیاں بڑھاتے رہتے تھے جس سے معلوم ہوتا تھا کہ تخت نشینی کو کتنے سال ہوئے۔ (P.U. 1945)

مشق نمبر ۴۸

ہندوؤں کی نگاہ میں ہردوار ایک بڑا بھاری تیرتھ ہے۔ یہ وہ مقام ہے جہاں دریائے گنگا اپنا پہاڑ سفر طے کر کے نیچے اترتا ہے۔ اور میدان میں داخل ہوتا ہے۔ یہاں سے لیکر اس دریا کے دہانے تک جتنے شہر اور قصبے اس عظیم الشان دریا کے کنارے واقع ہیں۔ ان میں پہلا ہردوار ہے۔ یہ بہت پرانا شہر ہے پہلے ساڑھے تین میل کے احاطے میں آباد تھا اور ایک بڑے بھاری قلعے اور کئی عظیم الشان مندر کے کھنڈر موجودہ آبادی کے قریب اب تک صاف صاف نظر آتے ہیں۔ عام شہر دریا کے دائیں کنارے پر پہاڑ کے دامن پر آباد ہے۔ دریا کے بائیں کنارے چندی پہاڑ ہے جس کی چوٹی پر ایک مندر بنا ہوا ہے۔ دور سے دیکھنے میں بڑا خوب صورت نظر آتا ہے۔

ہردوار میں مہینے میں ایک دو میلے بھی ہوتے رہتے ہیں۔ مگر بیساکھ کا میلہ ہر سال بڑی رونق سے ہوتا ہے۔ لاکھ ڈیڑھ لاکھ آدمی جمع ہو جاتے ہیں جہاں جہاں اب میدان نظر آتے ہیں۔ یہاں خیمے لگ جاتے ہیں میلوں لمبے بازار بن جاتے ہیں۔ لاکھوں روپے کی خرید و فروخت ہوتی ہے۔
(P.U. 946)

بات پر مجبور ہوں کہ اپنے بچوں اور بچیوں کو ایک خاص مقررہ میعاد تک تعلیم دلوائیں۔ مصر میں اس سے قبل کوئی ایسا وقت نہیں آیا۔ جب تعلیم کا ہر شعبہ عوام کے لئے کھلا ہو۔ اور حکومت کے خرچ سے غریب لوگ بھی امیروں کی طرح تعلیم حاصل کر سکیں۔ مصر کے ہر گاؤں میں اب کم از کم ایک پرائمری سکول اور ہر قصبے میں کم از کم ایک ہائی سکول ضرور موجود ہے۔ قاہرہ میں مشہور عالم مذہبی یونیورسٹی ازہر کے علاوہ ایک جدید یونیورسٹی بھی قائم ہے۔ جہاں تمام نئے علوم کی نئے یورپی طریقوں کے مطابق تعلیم دی جاتی ہے۔ اس کے علاوہ ملک میں صنعتی مدارس بھی کھل گئے ہیں اور جامعہ ازہر کی شاخیں بھی جا بجا قایم ہیں۔ ایک اور نئی یونیورسٹی سکندریہ میں قایم ہو رہی ہے۔

(P. U. 1944)

مشق نمبر ۴۶

تاج ایک بہت قدیم چیز ہے۔ اور اس کا پہننا امتیاز کی نشانی خیال کیا جاتا ہے۔ قدیم زمانہ میں جبکہ انسان وحشیانہ زندگی بسر کرتا تھا اور لباس کا استعمال بھی بہت زیادہ نہ جانتا تھا۔ اس وقت بھی قوم کا سردار کسی درخت کی لچکدار شاخ مع پتوں اور پھولوں کے حلقہ بنا کر سر پر رکھا کرتا تھا۔ یونانیوں میں دستور تھا کہ جو شخص کوئی بڑا معرکہ سر کر کے آتا تو کھجور کی شاخ اپنے

شہر کی عورتوں کی زندگی میں سینما سے بہت ہی تبدیلی پیدا ہوگئی ہے۔ بعض اضلاع[12] میں عورتوں اور مردوں کی نشستیں[13] علیحدہ علیحدہ ہوتی ہیں مگر طہران میں اکثر دونوں ساتھ ساتھ بیٹھتے ہیں سینما کے ذریعے وہ عورتیں بھی جو پڑھ نہیں سکتیں ایک عجیب و غریب زندگی کا مشاہدہ کر سکتی ہیں جو ان کی روزمرہ زندگی سے بالکل مختلف ہوتی ہے اور چونکہ عموماً ان کی قوت مشاہدہ تیز ہوتی ہے۔ اس لئے ان کی نگاہ سے کوئی چیز[14] نہیں بچتی۔ عورتوں میں بے چینی کی [illegible] سے زیادہ وجہ سینما ہے اور اسی کے ذریعے انقلاب کی تو[illegible] ہو سکتی ہے[15]۔

(P. U. 1943)

مشق نمبر ۴۵

ہماری قومی آزادی نے اب زیادہ پائیدار صورت اختیار کر لی[3] ہے۔ اور دوسری قوموں سے ہمارے تعلقات[4] روز بروز استوار[5] ہوتے ہیں۔ مصر کو مدت کے بعد ایسی آزادی، خود مختاری اور خوش حالی[6] نصیب ہوئی ہے۔ اس آزادی اور خود مختاری کا اثر ہماری موجودہ زندگی میں بھی نمایاں ہے۔ مصر کی تاریخ میں ایسا کوئی دور نہیں آیا جو آج کل کی طرح حکومت نے عوام کی تعلیم کا فرض اپنے ذمے لیا ہو۔ اور لوگ [illegible] اس

کر رکھا تھا۔ یہ لاڈ پیار بار بار اس کو ماں کی یاد دلاتا۔

(ب) (۱) لندن میں آج نو راتوں کے بعد پہلی رات کو خطرے کا اعلان ہوا (۲) انگلینڈ کے جنوب مشرقی ساحل پر کل بم گرائے گئے۔ مگر جان یا مکان کا کوئی نقصان نہیں ہوا۔ (۳) ساہوکار نے کہا۔ تم نے روپیہ وقت پر ادا نہ کیا تو میں تمہیں ناش کر دوں گا

(P. U. 1942)

مشق نمبر ۴۴

ایران میں بعض امیر عورتیں ایسی بھی ہیں۔ جو اپنے وقت کا کچھ حصہ باورچی خانہ میں صرف کرتی ہیں اور مٹھائیاں۔ چٹنی۔ مربے۔ اچار بنانے میں انہوں نے خاص مہارت حاصل کی ہے۔ تمام عورتیں اپنے مکان کی صفائی کی خاطر کئی گھنٹوں تک اپنے سست لاپرواہ اور نااہل ملازموں کے کام کی نگرانی کرتی ہیں اور اسی غرض کے لئے انہیں اپنے مکانوں کے وسیع صحنوں میں بہت چکر لگانے پڑتے ہیں۔ اس کے علاوہ بچوں پر انہیں بہت سا وقت صرف کرنا پڑتا ہے۔ ابتدا میں ان کی عادتیں بگاڑ دی جاتی ہیں جب وہ کبھی روتے ہیں۔ تو ان کو کھانے کے لئے کچھ نہ کچھ دے دیا جاتا ہے۔ ہمیشہ آیا کی گود میں یا نگرانی میں رکھے جاتے ہیں۔ ان کی تربیت اس قدر ناقص ہوتی ہے کہ لڑکیاں ہمیشہ شرمیلی اور لڑکے ڈرپوک ہوتے ہیں۔

شکایت تھی صرف مالک کے رویہ کی کتنا ہی دل لگا کر کام کرو۔ شکریہ یا حوصلہ افزائی کا ایک لفظ بھی اس شخص کے منہ سے نہ نکلتا تھا۔

(ب) (۱) جب تک زندگی ہے تب تک امید قائم ہے۔ (۲) آج کی لڑائی کی خبریں ظاہر کرتی ہیں کہ صورت حال نازک ہے۔ (۳) وہ اس کی بات کو خدا کا کلام سمجھتا ہے۔

(P. U. 1941)

مشق نمبر ۴۳

(الف) کرشن کی ماں کا آج چار سال ہوئے۔ انتقال ہو گیا تھا۔ وہ سولہ سال کا تھا۔ مگر ماں کے مرتے ہی اُسے معلوم ہوا کہ میں کتنا بے کس ہوں جیسے اس گھر میں اس کا کوئی حق ہی نہ رہا تھا بہنوں کی شادیاں ہو چکی تھیں۔ بھائی کوئی نہ تھا۔ بے چارہ تنہا گھر میں جاتے ہوئے بھی ڈرتا تھا ماں کے لئے روتا تھا۔ مگر ماں کے سایہ سے خوف کھاتا تھا جس کوٹھری میں اُس کی جان نکلی تھی ادھر وہ نظر تک نہ اٹھاتا تھا گھر میں ایک نوکرانی تھی جو کرشن کو بہت چاہتی تھی۔ وہ بار بار پوچھتی "بیٹا کچھ کھاؤ گے؟" باپ بھی اس سے زیادہ پیار کرتا کبھی کبھی اُسے کچھ روپے دیتا کہ جس طرح چاہے خرچ کرے مگر یہ سارے مرہم اس زخم کو اچھا نہ کر سکتے تھے جس نے دل کو مجروح (دکھی) کر

کہ میرا طرزِ[13] زندگی جانوروں سے بھی بدتر ہے۔ اور میں روئے[14] زمین پر بد ترین مخلوقات ہوں۔ اکثر اوقات مجھے اپنی حالت پر رونا آتا تھا۔

(ب) (۱) ایسا کام کرو۔ کہ سانپ[15] بھی مر جائے اور لاٹھی بھی نہ ٹوٹے (۲) خون[16] کا رشتہ دوسرے تعلقات سے زیادہ مضبوط ہوتا ہے (۳) یہ خبر سن کر میرے[17] رونگٹے کھڑے ہو گئے۔ (۴) انیس بیس برس کی میری عمر اور ایسی ہی عمر اُن کی باہم شطرنج[18] اور اختلاط[19] اور محبت سے آدھی آدھی رات گذر جاتی۔

(P. U. 1940)

مشق نمبر ۴۲

(الف) دینا ناتھ کا مالک نہایت بدمزاج آدمی تھا اور کام میں بڑا چست[2] اس کی عمر ۵۰ سال سے زیادہ تھی اور صحت[3] بھی رخصت ہو چکی تھی۔ ساگودانہ[4] کے سوائی اور کوئی چیز ہضم[5] نہ ہوتی تھی۔ پھر بھی دفتر میں سب سے زیادہ چغاکش تھا۔ مجال نہ تھی کہ کوئی ملازم ایک منٹ کی بھی دیر کرے یا ایک منٹ بھی وقتِ[6] مقررہ سے پہلے چلا جائے۔ خود نہ جانے کب آتا تھا اور نہ جانے کب جاتا تھا کلرک لوگ جب دفتر آتے تو وہ اپنی کرسی پر بیٹھا ہوتا اور جب جاتے تب بھی اسی جگہ پر موجود رہتا لوگ اس کے سامنے جاتے ایسا ڈرتے تھے گویا کاٹ کھائے گا۔ اس سے کوئی آدمی خوش نہ تھا۔ کام کی کثرت یا پابندیٔ وقت کی کسی کو شکایت نہ تھی۔

مشق نمبر ۴۱

(الف) پادری[1] صاحب وعظ[2] میں مصروف تھے۔ اور میں اس تاک میں تھا۔ کہ پادری صاحب کا سلسلۂ سخن منقطع ہو یا ذرا بھیڑ[3] کم ہو۔ تو کتاب مانگوں لیکن نہیں معلوم پادری صاحب کو میرے قیافے[4] سے کس طرح معلوم ہو گیا کہ میں اُن سے کچھ کہنا چاہتا ہوں۔ آپ ہی پوچھا۔ "کہ صاحبزادے تم کچھ مجھ سے کہو گے" میں نے کہا کہ آپ سب لوگوں کو کتابیں دیتے ہیں۔ ایک کتاب مجھے بھی دیجئے۔" پادری صاحب "بہت خوب اس الماری میں سے تم ایک کتاب پسند[5] کر لو۔" میں نے سنہری[6] جلد کی ایک موٹی سی کتاب چھانٹی[7]۔ تو پادری صاحب نے کہا۔ "مجھ کو اس کے دینے میں کوئی عذر[8] نہیں لیکن تم اس کو پڑھ بھی سکو گے۔ کون سی کتاب پڑھتے ہو؟" میں نے کہا۔ "بہار دانش" پادری صاحب "بھلا آج کا سبق میں بھی سنوں۔" میں نے کتاب کھول کر پڑھنا شروع کیا۔ بہ مشکل کوئی تین سطریں پڑھی ہوں گی کہ پادری صاحب نے فرمایا۔ "بے شک تم نے جو کتاب پسند کی ہے۔ اس کو بخوبی پڑھ سکو گے اور وہ کتاب میں تم کو خوشی سے دیتا ہوں۔ اس کتاب کا نام تو مجھے یاد نہیں۔ مگر سلیس[9] اردو میں کسی خدا پرست[10] آدمی کے حالات تھے۔ جوں[11] توں میں اس کو پڑھتا تھا میرا دل اس میں لگتا تھا۔ اور اس کی باتیں مجھے بھلی معلوم ہوتی تھیں۔ اس کتاب کے پڑھنے سے مجھے معلوم ہوا[12]

لکھ دیجئے۔ کہ مجھے بھی کچھ مربعے دئے جائیں۔ میں نے کہا۔ "یہ بھی آپ نے دریافت کر لیا ہے کہ زمین کس کی ہے"۔ پیر صاحب میرے سوال سے کچھ پریشان سے ہو گئے۔ اور کہنے لگے۔ "یہ تو مجھے معلوم نہیں" میں نے کہا "پہلے آپ یہ دریافت کر آئیں کہ زمین کس کی ہے۔ پھر میں درخواست لکھ دوں گا۔ چنانچہ پیر صاحب چلے گئے۔ دوسرے دن پھر آئے اور کہنے لگے۔ "ڈاکٹر صاحب آپ کا سوال سمجھ میں نہیں آیا۔ زمین گورنمنٹ دے رہی ہے۔ ظاہر ہے کہ زمین گورنمنٹ کی اپنی ہی ہو گی" میں نے کہا کہ "پیر صاحب ایک کتاب ہے بہت پرانی۔ اس کو لوگ قرآن کہتے ہیں۔ اس کتاب میں لکھا ہے کہ زمین خدا کی ہے۔ اب آپ فرمائیں تو میں اللہ تعالےٰ کے نام چٹھی لکھ دیتا ہوں۔

(ب) (۱) ایک اچھے مترجم کا یہ بھی فرض ہے۔ کہ جب وہ کسی عبارت کا ترجمہ کرے تو الفاظ کی ترجمانی کے ساتھ ساتھ جذبات کی ترجمانی کا بھی خیال رکھے (۲) آج تک جتنی کتابیں میری نظر سے گذری ہیں۔ سب میں انسان کے دکھڑوں اور مصیبتوں کا رونا رویا گیا ہے۔ کاش کوئی شخص انسانی خوشی کا ذکر کرتا اور بتلاتا کہ خوش لوگ کس قسم کی زندگی بسر کرتے ہیں (۴) آپ اپنے والد کو خبر کر دیں۔ کہ کوئی صاحب آپ سے ملنے آئے ہیں۔ اگر مصروف ہوں تو بندہ پھر کبھی حاضر خدمت ہو جائے گا۔

(P. U. 1939)

تمہارے ہاں ہی سوؤں گا۔ (۵) کیا آپ کل سینما گئے تھے؟ میں نہیں گیا تھا۔ پتہ نہیں کہ آپ کو کیوں شک ہوگیا۔

(ب) میں کیا بتاؤں کہ کیا کرو، اگر کچھ کرنا ہو تو مجھ سے کیوں پوچھتے، ہاں بھائی جان میں تم کو خوب جانتا ہوں۔ رگ رگ[5] پہچانتا ہوں۔ مجھے کیوں بناتے ہو۔ جو کرنا ہے کرو مگر سوچ سمجھ کر دیکھنا باپ دادا کے نام کو بٹہ[6] نہ لگا دینا ماں بچاری کا بھی دھیان رکھنا۔ تمہاری فکر میں دن رات روتی رہتی ہے اور تمہارے سوائے اب اس کا کون ہے۔ کل ہی کی تو بات ہے تم کو آنے میں دیر ہوگئی تھی تو مجھ سے بیسیوں دفعہ پوچھا ہوگا کہ موہن آگیا ہے کہ نہیں میں نے کہا۔ ابھی دیر کون سی ہوئی ہے آئے ہونگے۔ آدھی رات ہوگئی۔ اور پھر بھی تم نہ آئے تو مجھے بھی فکر[9] ہوا۔

(P. U. 1938)

مشق نمبر ۴۴:

(الف) شاید جنگ کے دنوں کا واقعہ ہے کہ پنجاب گورنمنٹ مربعہ جات تقسیم کر رہی تھی۔ میں ان دنوں انارکلی میں رہتا تھا۔ ایک دن ایک پیر صاحب وہاں تشریف لائے۔ عموماً آیا کرتے تھے۔ شریف آدمی تھے اور میری ان سے پرانی ملاقات تھی۔ کہنے لگے "ڈاکٹر اقبال! مجھے بھی ایک درخواست

"اچھا کہو چھمّاں بیگم تو اچھی ہیں۔"

"جی ہاں۔ وہ بھی آنے کا ارادہ کر رہی ہیں۔ کسی دن آئیں گی"

"لو میاں پان لو، لو بھی نا، اب تو پنجابی بھی کھانے لگے ہیں۔

(ب) مجھ کو خوب یاد ہے۔ مئی کی جھلستی ہوئی دوپہر تھی۔ باہر لُو کے جھکڑ چل رہے تھے۔ گرد اور ریت کے ڈھیر سکول کی سلیٹی چھتوں پر ٹکراتے اور کمروں کی کھڑکیوں سے اندر اُڑ آتے۔ چھٹی کا گھنٹہ تھا۔ ہم کوئی سات آٹھ لڑکے شہتوت توڑ توڑ کر کھا رہے تھے۔ ہمارے گروہ میں گاؤں کا ایک لڑکا چھوٹے لال بھی تھا۔ ہم نے دیکھا۔ کہ گویا ہم شور مچا مچا کے باتیں کر رہے تھے۔ وہ بالکل خاموش تھا۔ میری اُس سے دوستی تھی۔ میں نے پوچھا "کیا بات ہے؟" لیکن وہ کچھ بھی نہ بولا۔

(P. U. 1937)

مشق نمبر ۳۹

(الف) وہ اتنا موٹا ہے کہ شکل سے ہی اس دروازے سے نکل سکے گا۔ (۲) دیکھو لڑکو! مجھے ایک بہت ضروری کام ہے۔ چپ بیٹھے رہنا اور شور نہ مچانا ورنہ ابھی پٹو گے کہ ہمیشہ یاد رکھو گے (۳) جوں توں کر کے میں زینہ سے اترا چوٹ کی تکلیف بڑھ گئی تھی اور میں لڑکھڑا رہا تھا۔ (۴) قریب سے ایک گھنٹہ گھڑی نے دس بجائے رحیم نے کہا چونکہ اب دیر ہو گئی ہے۔ اس لئے میں

ہوگا۔ کہ آپ دو برس اور والدین کا ناک[4] میں دم کر رکھیں گے (۳) کوے[5] چیل کی طرح نہیں البتہ تیتر[6] بٹیر کی طرح ضرور اڑتی تھیں یعنی تھوڑی دیر اڑتیں اور پھر گر پڑتی تھیں۔ (۴) صبح اُٹھ کر جو ہم نے دیکھا تو ہرے ہرے جزیرے کنول کے پتوں کی طرح سمندر کی سطح پر پھیلے ہوئے تھے۔

(ب) چند[1] ماموں گھبرا کر اُٹھ کھڑے ہوئے اور بولے خدا کے لئے ایسے قصّے نہ سناؤ مجھے وحشت ہوتی ہے۔ تم اسے صبر کہتے ہو۔ میاں یہ صبر نہیں۔ سخت ناشکری[11] ہے۔ اس کے تو یہی معنی ہیں۔ کہ بیمار ہوئے۔ تو بجائے علاج کرنے کے بڑھانے کی کوشش کرتے رہے۔ اسے خدا کا شکر نہیں۔ ناشکری کہتے ہیں۔ تندرستی کی سی نعمت کی پرواہ نہ کرنا میری رائے میں انتہا درجے کی ناشکری ہے۔

مشق نمبر ۳۸

(الف)

"میاں بشیر! آؤ یہاں بہت دنوں میں آئے ہو۔ کیا راستہ بھول گئے"

"آداب عرض ہے"

"عمر دراز تم عید کا چاند ہو گئے کبھی آنے بھی نہیں"

"نامی جان ان دنوں کام بہت رہا روز آنے کا ارادہ کرتا تھا۔ لیکن کچھ نہ کچھ ایسا کام نکل آیا کہ نہ آسکا"

مشق نمبر ۳۶

(الف) گول سڑک ختم کر کے ہمایوں کے مقبرے کی طرف جاؤ۔ تو ایک دروازے میں سے گذرو گے یہ دروازہ بی حلیمہ کے باغ کا دروازہ ہے۔ جب دروازے سے نیچے قدم رکھو گے۔ تو سامنے تم کو مقبرۂ ہمایوں نظر آئے گا اور اپنے دائیں جانب ایک اور بلند دروازہ بھی دیکھو گے یہ عربی سرائے کا دروازہ ہے۔ عربی سرائے بھی ہمایوں کی بیوی نے بنوائی تھی۔ اور مقبرۂ ہمایوں کے ساتھ اس کی تعمیر بھی ہوئی تھی۔ اس میں لوگ آباد تھے۔

(ب) (۱) اگر تم وقت پر اسٹیشن پہنچ جاتے۔ تو ان سے ضرور ملاقات ہو جاتی۔ (۲) میں اگلے سے اگلے پیر کے دن گھر جاؤں گا (۳) جلد بازی سے کام سرانجام نہیں ہوتے۔ سوچ و فکر سے کام لینا واجب ہے۔ (۴) کل سے انتظار لگی ہوئی ہے۔ دیکھیں یہ سہرا کس کو ملتا ہے۔

(P. U. 1935)

مشق نمبر ۳۷

(الف) (۱) جناب ہم اب تا حیات آپ کا ساتھ دینگے۔ اور آپ کے دشمنوں کو اپنا دشمن سمجھیں گے۔ (۲) وکالت بیشہ آپ کو کوئی پوچھتا نہیں۔ ملازمت میں آپ کی دال نہیں گلتی۔ نتیجہ یہ

مشق نمبر ۳۵

(الف) ترجمہ کرتے وقت مکھی[1] پر مکھی نہ ماریئے۔ انگریزی ترکیب[2] کی پیروی[3] آپ پر فرض نہیں ہے۔ اس حقیقت کو بھی سامنے رکھئے کہ انگریز اور انگریزی دان طبقہ پیچیدہ[4] فقروں کو پڑھنے اور سمجھنے کا عادی[5] ہوگیا۔ لیکن آپ کے اخبار پڑھنے والے ابھی کم تعلیم یافتہ ہیں۔ اس لئے ان کے سامنے انگریزی خبروں کو پانی کی طرح[6] آسان کرکے پیش کیجئے تاکہ کچھ اُن کے پلّے بھی پڑے اور وہ محض لفظوں اور فقروں ہی کے ہیر پھیر میں گم نہ ہوجائیں۔ ترجمے کا بہترین طریقہ[7] یہ ہے کہ سب سے پہلے پوری چیز کا ایک پریگراف[8] پڑھ لیجئے۔ اس کے بعد اس کے سامنے رکھ کر اس کا مفہوم[9] ٹھیک ٹھیک اپنی زبان میں لکھئے۔

(ب) میں نے دفتری[10] کو آواز دی۔ "ذرا سنو تو کیا ضرورت ہے؟" دفتری کی اُمید کچھ تازہ[11] ہوگئی۔ بولا "حضور آپ سے کیا عرض کروں دو دن سے لگاتار[12] فاقہ ہو رہا ہے۔" میں نے بہت ملائم انداز[13] سے سمجھایا۔ "مگر اس طرح قرض لینے سے تمہارا کتنے دنوں تک کام چلے گا؟ اپنا خرچ سمیٹتے[14] کیوں نہیں ہو؟ جتنا پاتے ہو اس سے کم خرچ کرو۔ تم سمجھدار آدمی ہو۔ جانتے ہو کہ اس زمانے میں کسی کے پاس ہر وقت روپیہ موجود نہیں رہتا۔ ہر شخص اپنی اپنی فکر میں مبتلا ہے۔ آخر معاملہ کیا ہے؟ تمہاری یہ حالت میں دو ڈھائی سال سے دیکھ رہا ہوں۔ اس سے قبل تو تم بہت فارغ البال[15] نظر آتے تھے (منشی پریم چند)

ہمارے لئے چائے لا رہے ہیں۔ میں اپنی قسمت پر اعتبار نہ کر سکا۔
"کہاں تھے اختر؟ میں نے پوچھا" جی مامی جان نے آپ کے
لئے چائے بھیجی ہے وہی لایا ہوں" میں نے اُس کو مشکوک
نگاہوں سے دیکھتے ہوئے کہا" اختر مجھے کیوں بناتے ہو۔
تمہاری مامی کے ہاں رہتے ہوئے دو سال کے عرصہ میں آج
تک کبھی شام کی چائے نہ ملی۔ تو آج یہ غیر متوقع عنایت
کیسی صاف صاف بتا دو۔" پہلے تو وہ اپنی پہلی بات پر ڈٹا
رہا۔ مگر آخر اُسے سچ کہے بغیر چارہ نہ لگا۔ بات در اصل یوں
ہوئی۔ کہ کسی نصیبوں کی ماری مکھی نے اپنی جان سے تنگ آکر
اس چائے میں خودکشی کر لی اب یہ چائے ہماری معزز
خاتون کیسے پیتیں۔ اس لئے انہوں نے از راہ تلطف اور سخاوت
حکم دیا کہ یہ طالب علموں کو دی جائے۔ یہ چائے تو میں کیا
پیتا۔ البتہ یہ یاد نہیں۔ کہ اُس رات مجھے نیند کب آئی تھی۔
یا سرے سے آئی ہی نہیں۔

(ب) (۱) اس کی بے وقت موت میری سب امیدوں کو
خاک میں ملا گئی۔ (۲) بادشاہ لوگ رشتے ناطے کی پرواہ
نہیں کرتے (۳) کیا آپ اس سوال کو حل کر سکتے ہیں۔ (۴) اس
ٹکیہ کو پہلے پانی میں حل کرو۔ پھر استعمال کرو۔ (۵) غریبوں
کے شاہی محل ان کی جھونپڑیاں ہیں۔ (۶) علم قیافہ ایک نہایت
دلچسپ علم ہے۔

"کون آتا ہے؟ روک لو گھوڑے ہم سرکاری سوار ایک ضروری کام کے لئے آئے ہیں۔ تم لوگوں سے کچھ دریافت کرنا ہے" آزاد پاشا اور ان کے رفیق نے گھوڑے روک لئے۔ جب پولینڈ کی شہزادی کے سواروں نے روسی زبان میں فصاحت سے گفتگو کی تو سرکاری سواروں کو ذرا بھی کھٹکا باقی نہ رہا۔ اور جنگ کا حال یوں بیان کیا۔ "ہم لوگوں نے کئی گاؤں کئی قصبے کئی قلعے توپوں سے چھین لئے ہیں۔ مگر وہ لوگ ابھی تک ہم سے کچھ ایسے کم نہیں اب تک خیال کیا جاتا تھا۔ کہ میدانی لڑائی میں ترک کم ہیں۔ مگر انہوں نے اس خیال کو غلط ثابت کر دیا ہے۔"

(ب) (۱) ہمارے سماج میں بہت سی خرابیاں ہیں۔ جن کی جانب فوری توجہ دینا بہت ضروری ہے۔ (۲) یہ کپڑا پائیدار ہے۔ اور کافی دیر تک چلے گا (۳) حمید میرا رقیب ہے۔ (۴) اُس نے مجھے بلا وجہ گالیاں دیں۔ مگر میں نے ضبط سے کام لیا (۵) اپنی دولت اور طاقت کا ناجائز استعمال کرنے والے آخر پچھتاتے ہیں۔ (۶) پہلے بات کو تولو۔ پھر بولو۔

مشق نمبر ۳۴

(الف) طالب علمی کے زمانے کی بات ہے۔ میں اُسی وقت کالج سے واپس آیا تھا۔ اتنے میں کیا دیکھتا ہوں۔ کہ میاں اختر

تھا۔ وہ انقلاب چاہتے تھے۔ تاکہ حکومت اپنے ہاتھ میں آئے۔ اور امیر و سرمایہ[۷] دار غریبوں کا خون چوسنا چھوڑ دیں۔ محنت[۶] کشوں اور کسانوں کو اطمینان کی زندگی میسر ہو۔ ملک کی اپنی تہذیب اور تمدن ترقی کرے قوم کی پرانی روایات از سرِ نو زندہ ہوں۔ یہ اور اسی قسم کی تعمیری[۹] باتیں علامہ کے ذہن میں موجود تھیں۔ ان باتوں کو عملی[۱۰] جامہ پہنانے کے لئے وہ قوم کو پیغام پر پیغام دیتے رہے۔ چنانچہ "فرمان خدا" میں انہوں نے پوری طرح غریبوں کی حمایت[۱۱] اور سرمایہ دارانہ نظام کی مخالفت کی ہے۔ انہی خیالات کو انہوں نے بے شمار جگہ پیش کیا ہے۔

(ب) (۱) ہمارے ملک کی خوشحالی یہاں کے دہقانوں اور مزدوروں کی خوشحالی پر منحصر[۱۲] ہے۔ (۲) دال[۱۳] میں کچھ کالا ہے۔ (۳) کالا کوٹ تمہیں خوب سجتا ہے۔ (۴) دربار سج جانے پر بادشاہ بھی آگیا (۵) اپنی اولاد کو افلاس[۱۴] کے ڈر سے قتل نہ کرو۔

مشق نمبر ۳۳

(الف) آزاد پاشا کوئی آٹھ میل گئے ہوں گے۔ کہ ایک مقام پر تاریکی اور نشیب[۱] و فراز کے سبب گھوڑا روکنا پڑا۔ وہ آہستہ آہستہ چلے جا رہے تھے۔ کہ اتنے میں سامنے سے بھی گھوڑوں کے ٹاپوں[۲] کی آواز سنائی دی۔ اور ایک شخص نے پکار کر کہا۔

کے سامنے زمین[6] بوس ہو کر عرض کرنے لگا "خداوندا! میری عمر اس وقت پچاسی برس کی ہے اور بائیس سال کی عمر سے قید ہوں۔ میں بالکل بے گناہ اسیر کیا گیا تھا۔ مجھ سے کوئی جرم سرزد نہ ہوا تھا ایک قرن[7] سے زیادہ میں جیل میں گذار چکا ہوں۔ اور اب تریسٹھ سال قید خانے کی[9] تنہائی و تاریکی میں بسر کرنے کے بعد جیل سے یہاں تک آنے میں میری یہ حالت ہو گئی۔ کہ روشنی اور دھوپ کی تیزی کی وجہ سے آنکھیں[10] خیرہ ہو گئیں۔ نہ مجھے کچھ سوجھائی دیتا ہے۔ اور نہ اب کھلی فضا میں چل پھر سکتا ہوں۔ دنیا میں میرا کوئی عزیز[11] آشنا بھی باقی نہیں رہا۔ اس لئے حضور عالی! مجھے اجازت دی جائے کہ میں اپنی باقی زندگی بھی وہاں ہی بسر کروں۔ جہاں اپنی جوانی کا زمانہ کاٹا ہے۔

(ب) (۱) وقت تنگ ہے۔ (۲) اس غریب پر اتنی مصیبتیں ٹوٹیں کہ وہ اپنی زندگانی سے ہی تنگ آ گیا ہے۔ (۳) کسی بیچارے کو خواہ مخواہ تنگ کرنا شرافت نہیں۔ (۴) اس کی بے چارگی دیکھ کر میرا دل بھر[12] آیا۔ (۵) اس گلاس میں پانی بھر لاؤ۔ (۶) مجسٹریٹ نے اسے ایک سال قید[13] سخت کی سزا دی ہے۔

مشق نمبر ۳۲

(الف) علامہ اقبال کا دل اپنے وطن کی غلامی ہندوستانیوں کی غربت اور انگریزی حکومت کی چیرہ[2] دستیوں پر ہر وقت کڑھتا

نہیں ہے۔ برسوں پہلے بھی لوگ اس کے استعمال سے اچھی طرح واقف تھے لیکن پھر بھی اس زمانے میں تمباکو کا استعمال اتنا عالمگیر نہ تھا۔ جتنا آج کل ہوگیا ہے۔ پرانے وقتوں میں تعلیم عام نہ تھی۔ عوام کا بیشتر حصہ جاہل تھا۔ لوگ تمباکو کے فوائد و نقائص سے بہت حد تک بے خبر تھے وہ اسے شوق کی خاطر یا کسی بیماری کے دفعیہ کے لئے استعمال کرتے تھے۔ جو بعد کو ان کی طبیعت ثانی بن جاتی تھی۔ لیکن اب جبکہ تحقیقات کے بعد اس کو سخت نقصان دہ قرار دیا گیا ہے۔ اس کا بڑھتا ہوا استعمال تعجب خیز، مضحکہ انگیز اور ناقابل فہم ہے۔

(ب) (۱) تمہیں مجھ سے کیا کام ہے؟ (۲) دشمنوں نے اس کا کام تمام کر دیا۔ (۳) مجھے لوگوں سے کیا کام، اپنے کام سے کام رکھ (۴) گھر کا کام کاج عورتوں کے لئے زینت ہے۔ (۵) یہ گھڑی بالکل کسی کام کی نہیں (۶) کسی زبان میں پوری مہارت حاصل کرنا بچوں کا کھیل نہیں۔ (۷) اس کا متین چہرہ پُر رعب ہے۔

مشق نمبر ۳۱

(الف) ایک رحمدل بادشاہ نے اپنی تخت نشینی کی خوشی میں حکم دیا کہ قید خانوں میں جتنے قیدی ہوں رہا کر دئے جائیں جب فرمانِ شاہی سارے قیدی بادشاہ کے سامنے لاکر کھڑے کر دئے گئے تاکہ اسے دعائیں دے کر اپنے گھروں کو جائیں۔ اتنے میں ایک نہایت ہی بوڑھا سن رسیدہ شخص صفوں کو چیرتا ہوا آگے بڑھا اور بادشاہ

پر بحث کرنے کے لئے وقت مانگا اس دن کے بعد وہ کئی بار میرے مکان پر آیا۔ میں نے ہر بار کہلوا بھیجا کہ میں گھر پر نہیں ہوں آج کل وہ میرے مکان پر نہیں آتا لیکن جہاں کہیں مجھ سے ملتا ہے پوچھتا ہے "آپ نے تفصیل سے یہ نہیں بتایا کہ آپ کو پریم چند کا کون سا ناول سب سے زیادہ پسند ہے" اور میں جھٹ یہ کہہ کر "اس وقت مجھے جلدی ہے پھر عرض کروں گا۔" اسے ٹال دیتا ہوں۔ کبھی سوچتا ہوں کسی دوسرے شہر چلا جاؤں کبھی خیال آتا ہے کہ اس سے صاف صاف کہہ دوں۔ کہ میں نے پریم چند کا کوئی ناول نہیں پڑھا ہے۔ پھر سوچتا ہوں کہ اس مقابلے کا کیا بنے گا جو میں نے پریم چند کی دوسری برسی کے موقعے پر پڑھا تھا۔ (کنہیا لال کپور)

(ب) (۱) یہ اچھے آثار نہیں۔ خدا جانے بیماری کتنا طول پکڑے گی۔ (۲) مہنگائی نے زندگی دوبھر کر دی ہے۔ (۳) ہماری اخلاقی حالت اتنی بلند نہیں کہ اپنی ذمہ داریوں کو پوری طرح محسوس کریں۔ (۴) تمباکو کے بغیر کے [illegible]
تمہاری شاعری ایک [illegible] نے خوب دلچسپ کھیل دکھائے۔

مشق نمبر ۳۰

(الف) دورِ جدید میں تمباکو کا استعمال دنیا کے لئے نئی چیز

دن کی چھٹیاں ہونے والی تھیں۔ کالج بند ہونے سے چند روز پہلے تقسیم[1] انعامات کے لئے ایک عظیم الشان جلسہ منعقد ہوا۔ جس میں مشاعرے[2] اور مباحثے[3] ہوئے اور ایک ڈراما کھیلا گیا۔ مباحثے کا موضوع "زندگی میں شاعری کی اہمیت" تھا جس سے مجھے اور رتن کو خاص دلچسپی تھی۔ ہم نے مشاعرے اور مباحثے دونوں میں حصہ لیا اور یہ کہنا خود ستائی[4] نہیں ہوگی کہ دونوں جگہ ہم ممتاز رہے۔ رتن تو الہ آباد والوں کے لئے کوئی نئی چیز نہ تھا۔ اس کی تقریر ہمیشہ دھوم مچا دیتی تھی۔ لیکن اس کو رتن کی صحبت کا فیض[5] جانئے یا میری ذاتی قابلیت کہ اس دن تقریر پر مجھے بڑی داد ملی۔ رتن کو حسبِ معمول اول انعام ملا۔ اور مجھ کو دوم مشاعرے کا اول انعام میں لے پایا۔

(ب) (۱) حسد[11] اور لالچ دو نہایت بُری صفتیں ہیں (۲) اجسام[13] سماوی میں چاند ہمارا قریب[14] ترین ہمسایہ ہے۔ (۳) اس کی زندگی بڑا تابناک[15] آموز ہے۔ (۴) غالب کے کلام میں تشبیہات[16] اور استعارات بہت ہیں۔ (۵) آج کل ایک شخص نہایت ستقدری سے میرا تعاقب کر رہا ہے (۶) تمہارے دانت موتیوں کی مانند چمک رہے ہیں۔

مشق نمبر ۲۹

(الف) اس کی تسلی[1] نہ ہوئی۔ اور پھر اس نے کسی دن اس موضوع

اور بہترین انگریز کے اوصاف معلوم کرنا چاہے تو اُسے مسٹر چرچل سے ملاقات کرنی چاہیئے۔ اس پر ظاہر ہو جائے گا کہ ایک انگریز میں کیا خوبیاں ہیں اور ایک امریکن کن خصائص کا مالک ہے۔ بچپن میں آپ کی صحت اچھی نہ تھی آپ جسمی لحاظ سے کمزور تھے لیکن یہ قدرت ہی جانتی ہے کہ اس کمزور جسم میں دماغ کس نوعیت کا ہے۔ آپ کا یہ زمانہ آئرلینڈ میں بسر ہوا۔ اس وقت آپ کی نگہداشت ایک دایہ مسز ایورسٹ کے سپرد تھی مدرسے میں آپ کا نام ذہین بچوں کی فہرست میں نہ تھا۔ آپ کے استاد کہا کرتے تھے کہ چرچل سکول میں اس طرح بے چین رہتا ہے جس طرح مچھلی سمندر سے باہر۔ آپ کو کتابیں پڑھنے کا بالکل شوق نہ تھا۔

(ب) (۱) ٹامس ہارڈی ہر حالت میں اپنی انفرادیت قائم رکھنے کی کوشش کرتا ہے (۲) جگنو پرندوں کا چراغ ہے۔ (۳) پرانے زمانوں میں لوگ کپڑے کی جگہ درختوں اور جانوروں کی کھال استعمال کرتے تھے (۴) نشہ آور اشیا سے بچنا چاہیے (۵) وہ فالج کی بیماری سے وفات پا گیا (۶) زمانے کی گردش کسے چین لینے دیتی ہے۔

مشق نمبر ۲۸

(الف) ایک دفعہ کا ذکر ہے کہ جاڑے کا زمانہ تھا۔ بڑے

تھے اور انمول[5] جواہر پاروں کے ساتھ کنکر[6] اور روڑے بھی پھلے بھاتے تھے۔ وہ آزادی کا دلدادہ اور جبر و استبداد[7] کا پکا دشمن تھا لیکن اگر کبھی اس کے ہاتھ میں اقتدار[8] آجاتا تو وہ بہت بڑا جابر ہوتا وہ محبت و مروت کا پتلا[9] تھا اور دوستوں پر جان نثار[10] کرنے کے لئے تیار رہتا تھا لیکن بعض اوقات ذرا سی بات پر اس قدر آگ[11] بگولہ ہو جاتا تھا کہ دوستی اور محبت[12] طاق پر دھری رہ جاتی، دوست بھی اس کے جان نثار اور فدائی تھے لیکن اس سے اس طرح بچتے تھے۔ جیسے آتش پرست[13] آگ سے بچتا ہے (عبدالحق)

(ب) (۱) وہ اپنے رفیقوں اور ہمکاروں[14] سے بڑی شفقت سے پیش آتا تھا (۲) تمہاری تحریر پڑھنے کے[15] ناقابل ہے (۳) وہ مذہب سے بالکل بیگانہ[16] ہے (۴) اس کے غیر تسلی بخش[17] رویہ نے والدین کو ناراض کر دیا (۵) استاد کو چاہیے کہ بچے کی شخصیت[18] کا خاص خیال رکھے (۶) اپنے اور بیگانے میں زمین اور آسمان کا فرق ہے۔

مشق نمبر ۲۷

(الف) مسٹر چرچل ماہ نومبر ۱۸۷۴ء میں پیدا ہوئے۔ آپ کے والد وائسرائے آئرلینڈ کے سیکرٹری تھے۔ آپ کی والدہ امریکہ کی نامور ادیبہ تھیں۔ کہا جاتا ہے کہ اگر کوئی شخص بہترین انگریز

لڑکے بہت نیچے[4] طبقے کے تھے۔ اس کو اپنی قابلیت[5] پر اس قدر کم بھروسہ تھا کہ ایک دفعہ رات کو وہ چپکے سے کمرے سے باہر نکلا۔ اور اندھیرے میں جاکر اپنے پہلے افسانے کو ڈاک میں ڈال دیا تاکہ کوئی دیکھ کر اس کا مذاق نہ اڑائے۔ افسانوں پر افسانے اس نے لکھے مگر کوئی منظور نہ ہوا۔ آخر ایک دن اس کا ایک افسانہ منظور ہوگیا اس کو کوئی معاوضہ نہ ملا۔ ایک مدیر نے اس کی تعریف کرتے ہوئے اس کی قابلیت تسلیم کرلی۔ اس قدردانی نے اس کی زندگی میں ایک تغیر پیدا کر دیا۔ اس لڑکے کا نام تم نے سنا ہوگا یہ لڑکا چارلس ڈکنز کے نام سے مشہور ہے۔

(ب) (۱) اس مکان کے کتنے طبقے ہیں۔ (۲) اخبار کی سرخیاں ہی پڑھ لینا کافی نہیں (۳) یہ دونوں لفظ ہم معنی ہیں۔ (۴) یہ لڑکا اپنی جماعت میں بہت مقبول ہے۔ (۵) تمہاری زندگی دھوکے فریب میں ہی گذری ہے۔

مشق نمبر ۲۶

(الف) وہ انگریزی کا بڑا ادیب زبردست انشاپرداز اور اعلیٰ درجے کا مقرر تھا لیکن جب وہ لکھنے اور بولنے پر آتا تھا تو اعتدال اور تناسب دونوں نظروں سے اوجھل ہو جاتے

کیا۔ اس نے کہا تم معتبر اور اچھی باورچن ہو اور بچوں کی دیکھ بھال کرنے میں ہوشیار ہو۔ مگر ساتھ ہی یہ بھی کہا تم مکان کو اچھی طرح صاف نہیں رکھتی۔ میرا خیال وہ جھوٹ بول رہی تھی۔ تم صاف کپڑے پہنتی ہو اور یقیناً تم مکان بھی اتنا ہی صاف رکھتی ہو گی۔ جتنا کہ اپنے کپڑے۔ اس کا اثر لڑکی پر یہ ہوا کہ وہ صاف ستھری ہونے کے علاوہ ایماندار بھی بن گئی۔

(ب) (۱) تم تو اپنا ہی راگ الاپے جاتے ہو (۲) وہ اپنی زندگی سے بیزار ہو گیا ہے۔ (۳) یہ سب تمہاری غفلت کا نتیجہ ہے۔ (۴) فاختہ ایک شریف جانور ہے۔ (۵) اس نے جس کام میں ہاتھ ڈالا فائدہ اٹھایا (۶) ہمت مرداں مدد خدا۔

مشق نمبر ۲۵

(الف) بہت زمانہ گذرا۔ لندن میں ایک نوجوان مصنف بننا چاہتا تھا۔ چار سال سے زائد وہ سکول میں نہ پڑھ سکا۔ عدم ادائیگی قرضہ میں اس کے باپ کو جیل ہو گئی۔ اور اس لڑکے کو فاقے پر فاقہ کرنا پڑا آخر کار اُسے نوکری مل گئی۔ وہ سیاہی کی بوتلوں پر لیبل لگایا کرتا تھا۔ اور رات کو دو اور لڑکوں کے ساتھ ایک چھوٹے سے تنگ و تاریک کمرے میں سو رہتا۔ یہ

اپنے اردو دنیکولر سکولوں کے ذریعے غارت کر دیتا ہے۔ ایسی بدنصیب زبان کا مصنف و انشا پرداز ہو کر کسی کو امید ہی کیا ہو سکتی ہے اور وہ بے وقوف ہے اگر پبلک سے کسی اچھے سلوک کا امیدوار ہو یا دوسری زبانوں کے مصنفوں کی ہمسری کا دعوی کرے۔

(ب) (۱) ابن الوقت دوست ہمیشہ اپنی غرض کے لئے دوستی گانٹھتے ہیں (۲) میں دعوی سے کہتا ہوں کہ تم اس سوال کو حل نہ کر سکو گے (۳) موہن نے رشید پر عدالت میں دعوی کر دیا (۴) دنیاوی زندگی میں صحت سب سے قیمتی چیز ہے۔ (۵) اگر تم ہمت سے کام لیتے تو ضرور کامیاب ہو جاتے۔ (۶) دنیا ڈھلتی چھاؤں ہے (۷) بھیڑیا خوف ناک جانور ہے۔

مشق نمبر ۲۴

(الف) میرے ایک دوست نے ایک خادمہ کو نوکر رکھا اور اُسے کہا کہ جمعرات سے آکر کام کرے۔ اسی اثنا میں مالک نے اس عورت سے جس کے ہاں وہ پہلے کام کرتی تھی دریافت کیا تو معلوم ہوا کہ اس خادمہ میں بہت سے عیب تھے۔ لیکن جب وہ لڑکی دوسرے دن کام کرنے کے لئے آئی تو میرے دوست نے کہا۔ "میں نے اس عورت سے جس کے ہاں تم پہلے ملازمت کرتی تھی دریافت

واپس آکر انہوں نے ۱۸۷۵ء میں علی گڈھ کالج کی بنیاد ڈالی جو اب ترقی کرکے یونیورسٹی بن گیا ہے۔ سرسید میں خدا تعالیٰ نے ایسی قابلیتیں پیدا کی تھیں کہ ایک آدمی میں کہیں مشکل سے جمع ہوں گی وہ ملک و قوم کے سچے بہی[9] خواہ "انڈر لیڈر" اور[10] اعلیٰ[11] پایہ کے انشا پرداز[12] تھے۔

(ب) (۱) سرمایہ داری روز بروز بڑھ رہی ہے (۲) حالات ناسازگار[13] تھے ورنہ کچھ دیر اور ٹھیر گیا ہوتا (۳) اس کتاب میں ان گنت[14] خوبیاں ہیں (۴) میرا اُن سے کچھ تعارف نہیں (۵) کہنا آسان کرنا مشکل (۶) یہاں کے دلفریب نظارے جنت کی یاد دلاتے ہیں (۷) اوہام[15] پرستی میں کچھ حقیقت نہیں۔

مشق نمبر ۲۳

(الف) سچ تو یہ ہے کہ اردو سے زیادہ بدنصیب زبان دنیا کے منہ پر نہ ہوگی اردو کے بولنے والے پرانے[2] مذاق کے علما عربی لٹریچر کے دلدادہ[3] ہیں۔ اور جدید[4] کالجوں کے تعلیم یافتہ انگریزی کے شائق ہیں۔ بہت سے برادرانِ وطن جو مدتوں اس کے نازک[5] پودے کی آبیاری[6] کرتے رہے۔ اب ہندی کی طرف متوجہ ہوگئے۔ رہ گئے فقط اردو بولنے والے ان کو جتنی اردو اپنے گھروں میں آجاتی ہے اس کو سررشتۂ تعلیم

دونوں اس میں نہ سما سکتے تھے۔ اونٹ بولا اس چھوٹے سے خیمے میں ہم دونوں کی گذر نہیں ہو سکتی آپ چھوٹے سے ہیں آپ باہر چلے جائیں تو میرے لئے کافی گنجائش ہو جائے گی یہ کہہ کر اس نیک عرب کو باہر دھکیل دیا۔

(ب) (۱) مجسٹریٹ نے اُسے ضمانت پر رہا کر دیا۔ (۲) راجپوت تلوار کے دھنی تھے۔ (۳) وہ جنگ کے ہی دوران میں کنگال سے دھنی بن گئے۔ (۴) میری اُن سے پرانی ملاقات ہے (۵) وہ فرشتہ خصلت انسان ہے۔ (۶) چند ہی دنوں میں دونوں باہم شیر و شکر ہو گئے۔

مشق نمبر ۲۲

(الف) سید احمد خان ۱۸۱۷ء میں دہلی میں پیدا ہوئے فارسی و عربی کی تعلیم حاصل کرنے کے بعد سرکارِ انگریزی میں ملازم ہو گئے۔ ۱۸۵۷ء کی شورش میں انہوں نے اپنی جان خطرے میں ڈال کر کئی انگریزوں کی جان بچائی۔ سرسید کا دل مسلمانوں کی بدحالی پر کڑھتا تھا۔ اور وہ رات دن اسی فکر میں لگے رہتے تھے۔ کہ کسیطرح ہندوستان کے پسماندہ مسلمانوں کو جہالت و غربت کے گھڑے سے نکالا جائے۔ ۱۸۶۹ء میں انہوں نے اپنے بیٹے سید محمود کے ساتھ ولایت کا سفر کیا وہاں کے طور و طریق اور تعلیم کے اصولوں کا مطالعہ کیا ولایت

ضرورت کو محسوس کرتے ہیں اور جن میں اعلیٰ تعلیم حاصل کرنے کی صلاحیت ہوتی ہے۔

(ب) (۱) آج کل وکالت میں کیا دھرا ہے (۲) یہ کچھ دیکھ کر اس کا خون خشک ہو گیا (۳) کیوں صاحب روٹھے ہی رہو گے یا کبھی منو گے بھی؟ (۴) میں تہ دل سے تمہارے کام کی داد دیتا ہوں۔ (۵) دل کو دل سے راہ ہوتی ہے (۶) اندھیری رات میں اُسے راستہ نہ ملا (۷) اس سوئی کا ناکہ بہت چھوٹا ہے۔

مشق نمبر ۲۱

(الف) ایک مرتبہ رات کو ایک عرب اپنے خیمے میں بیٹھا تھا کپڑا کے کا جاڑا تھا کیا دیکھتا ہے کہ ایک اونٹ اندر جھانک رہا ہے اور کہہ رہا ہے۔ "میرے مالک مجھے اپنا سر خیمے میں کر لینے دو باہر بہت سردی پڑ رہی ہے۔" عرب نے کہا "ہاں ہاں کیوں نہیں" تو بس اونٹ صاحب نے اپنا سر خیمے کے اندر کر لیا تھوڑی دیر بعد اونٹ پھر بولا "اگر میری اگلی ٹانگوں کے لئے تھوڑی سی جگہ مل جاتی" یہ شریف عرب ایک طرف ہٹ گیا اور اس کی اگلی ٹانگوں کے لئے اپنے چھوٹے سے خیمے میں جگہ کر دی اب اونٹ نے کہا "اس طرح کھڑا ہونے سے تو خیمہ کھلا رہتا ہے اور باہر کی ہوا اندر آتی ہے کہیے تو میں اندر ہی کیوں نہ آ جاؤں" چنانچہ وہ اندر گھس آیا۔ خیمہ تھا چھوٹا

کیا ضرورت ہے۔ اس خیال کی غلطی بالکل عیاں ہے۔ اس لئے کہ باپ صرف اسی قدر سکھا سکتا ہے۔ جو وہ خود جانتا ہے مہارت میں اضافہ کرنے کا اُسے موقعہ ہی نہیں ملتا۔ لیکن زمانہ ایک حالت پر نہیں رہتا اور احتیاجات بڑھتی جاتی ہیں۔

(ب) (۱) آپ اس مسئلہ کے دوسرے پہلو کو کیوں نظر انداز کرتے ہیں (۲) مجھے کسی پہلو چیں نہیں آتا (۳) اُن کی بے کسی قابل رحم ہے (۴) قرض ایک لعنت ہے۔ (۵) بچے خدا کی دی ہوئی نعمت ہیں۔ (۶) تمہاری ضروریات نہ ختم ہونے والی ہیں (۷) وہ بارش میں بھیگ کر پانی پانی ہو گیا۔

مشق نمبر ۲۰

(الف) تعلیم کی غایت یہ ہے کہ ہمارے قوائے جسمانی و دماغی اور اخلاقی کو ایسی تربیت و ترقی ہو کہ آئندہ چل کر ہم اپنے ملک اور قوم کے لئے مفید بن سکیں۔

یورپ اور امریکہ کے مرفہ الحال ہونے کی یہی وجہ نہیں ہے کہ وہاں خواندہ اور اعلیٰ تعلیم یافتہ لوگوں کی کثرت ہے۔ بلکہ اس کی خالص وجہ یہ ہے۔ وہاں طلبا اپنی زندگی کے لئے تیاری کرتے ہیں۔ اور والدین ابتدا ہی سے اپنے بچوں کا رجحان معلوم کرنے کی کوشش کرتے ہیں۔ جامعہ تعلیم صرف وہی چند مخصوص لڑکے حاصل کر سکتے ہیں۔ جو اپنے منصوبوں کے لحاظ سے اس کی

انسان کو قرار دیا ہے۔

(ب) (۱) مجھے تو سر کھجانے کی بھی فرصت نہیں۔ (۲) چیچک ایک قابل انسداد مرض ہے۔ (۳) درخت اپنے پھل سے پہچانا جاتا ہے۔ (۴) میری کوشش کبھی نہ کبھی رنگ لائے گی۔ (۵) یہاں خالص دودھ ملنا مشکل ہے۔ (۶) سائنس نے انسان کو سب عناصر کا بادشاہ بنا دیا ہے۔ (۷) جنگ کا نتیجہ ہمیشہ تباہی ہوا کرتا ہے۔

مشق نمبر ۱۹

(الف) ہندوستانی لوگوں میں ایک بڑا نقص یہ ہے کہ جسمانی کام کرنے والے تعلیم کی ضرورت نہیں سمجھتے اور دماغی کام کرنے والوں کو جسمانی کام سے نفرت ہے۔ سر ٹی ایلنڈ کا یہ مقولہ بالکل درست ہے۔ کہ ہندوستان میں تعلیم اور صنعت و حرفت کے درمیان ایک وسیع خلیج حایل ہے۔ جسمانی محنت کرنے والے جاہل ہیں اور تعلیم یافتہ حضرات جسمانی محنت سے قاصر ہیں۔ اس اختلاف کی وجہ یہ ہے ایک طرف تو تعلیم یافتہ طبقہ پیشوں کو ذلیل اور خوار سمجھتا ہے اور دوسری طرف جسمانی کام کرنے والے طبقے میں عام طور پر یہ خیال پایا جاتا ہے کہ پیشے کے لئے جس مہارت کی ضرورت ہے وہ نسل در نسل چلتی ہے اللہ جو کچھ آبا و اجداد سے چلا آیا ہے وہی کافی ہے۔ پھر تعلیم کی

اسی طرح ترجمہ بھی ہر لحاظ سے کامیاب ہے۔ بعض اوقات یہ معلوم ہوتا ہے کہ یہ ترجمہ نہیں بلکہ اصلی کتاب ہے۔

(ب) (۱) مجھے انگریزی شاعری کے ساتھ بڑا شغف[9] ہے۔ (۲) تمہارا مطمعِ[10] نظر درست معلوم نہیں ہوتا۔ (۳) اُسے ترجمہ کرنے میں اچھی مہارت حاصل ہے۔ (۴) تکلف[11] نہ کیجئے اگر کھانا نہ کھایا ہو تو ہمارے ساتھ شریک ہو جایئے۔ (۵) علاج سے پرہیز بہتر ہے۔ (۶) بُری صحبت سے پرہیز ہی بہتر ہے۔ (۷) اپنے اطوار[12] کی اصلاح کرو

مشق نمبر ۱۸

(الف) یہ نظم ہمارے سامنے ایک ایسی حقیقت[1] رکھتی ہے جسے کوئی جھٹلا[2] نہیں سکتا۔ سیدھا سادہ غریب اور چیتھڑوں[3] میں لپٹا ہوا دہقان اس ساری دنیا کو غذا مہیا کرتا ہے۔ غرضیکہ ہماری زندگی کی بنیاد[4] ضروریات [illegible] مگر یہ دہقان دنیا کی منڈیوں کو اناج بیچتے ہیں [illegible] غفلت برتے تو ہمارا کیا حال ہو۔ دنیا کے بڑے بڑے مفکروں نے دہقان کی عظمت کو تسلیم[5] کیا ہے۔ علامہ کا شمار بھی دنیا کے عظیم الشان مفکروں میں تھا۔ انہوں نے دہقان کو عالم انسانی کا محسن[6] مانا ہے۔ علامہ نے اُسے دانہ، کھیتی، باراں اور کھیتی[7] کا حاصل کہا ہے۔ اتنا ہی نہیں بلکہ دنیا کی آبادی اور رونق کا باعث[8] [illegible] بھالے

بھید کو کھول دیتے ہیں۔ مگر دنیا انہی کو بُرا کہتی ہے اور دوست پر بھروسہ کرنے والے کو ناسمجھ نہیں کہتی البتہ دوستوں کے انتخاب[10] میں بڑی سمجھ چاہیئے۔

(ب) (۱) اپنے بُرے چلن سے اس نے سب خاندان کی ناک کٹوا دی (۲) زندگی محض سے بنتی[12] اور بگڑتی ہے (۳) آج مطلع ابر آلود[13] ہے۔ (۴) اپنی بساط[14] کے مطابق خرچ کرو۔ (۵) تہذیب اور تمدن لوگوں کی اپنی پیداوار ہیں۔ (۶) کیا شاہ کیا گدا موت کے آگے سب بے بس[15] ہیں۔ (۷) تمہاری حالت واقعی قابلِ رحم ہے۔

مشق نمبر ۱۷

(الف) خوالہ [illegible] ترکی مشہور و معروف خاتون[1] ہیں۔ وہ ترکی کے علاوہ فرانسیسی، انگریزی اور بعض دوسری زبانیں بھی جانتی ہیں [illegible] ۱۹۳۱ء میں ڈاکٹر [illegible] ہندوستان بلایا [illegible] شمالی [illegible] سب کچھ دیکھے ہر طبقے [illegible] ملیں اور واپس جا کر ہندوستان کے بارے میں "اِن سائڈ انڈیا" کے نام سے انگریزی میں ایک کتاب لکھی۔ مولوی سید ہاشمی صاحب فرید آبادی نے اس کتاب کا اردو ترجمہ "اندرونِ ہند" کے نام سے کیا۔ اصل کتاب انداز[4] بیان۔ قوت[5] مشاہدہ اور زورِ تحریر[6] میں اپنی مثال آپ ہے

زیادہ قیمتی خزانہ ہے۔ مگر بدقسمتی سے ہمیں اس خزانے کی قیمت اسی وقت معلوم ہوتی ہے جب ہمیشہ کے لئے یہ ہمارے ہاتھ سے نکل جاتا ہے۔

(ب) ۱۔ جب آنکھ کھلی تو پو پھٹ چکی تھی۔ (۲) اگر امتحان میں ناکامیاب رہے۔ تو پھر تمہاری آنکھیں خود ہی کھلیں گی۔ (۳) کھانا خوب چبا کر کھانا چاہیے۔ (۴) اُسے بدہضمی کی شکایت ہے۔ (۵) صحت اور دولت کا کیا بھروسہ! (۶) جھوٹے جوش و خروش سے کام نہیں چلتا۔ (۷) قوتِ عمل انسان کی کامیابیوں کی کنجی ہے۔

مشق نمبر ۱۶

(الف) ایک مُصنّف کا قول ہے۔ کہ انسان کو دشمن کے ساتھ بھی ایسا برتاؤ کرنا چاہیے کہ اس کو دوست بنا لینے کا موقعہ باقی رہے۔ اور دوست سے اس طرح برتاؤ رکھنا چاہیے۔ کہ اگر کبھی دشمن بن جائے تو اس کے ضرر سے بچنے کے لئے جگہ باقی رہے اس قول کی پہلی بات جو دشمن کے ساتھ برتاؤ کی ہے۔ وہ نہایت عمدہ ہے مگر پچھلی بات جو دوست کے ساتھ برتاؤ کی ہے وہ کچھ اچھی نہیں۔ اس میں سمجھ کی کچھ بھی بات نہیں بلکہ بڑی مکاری ہے ایسے برتاؤ سے انسان زندگی کی ایک بہت بڑی خوشی سے محروم رہتا ہے۔ اپنے دلی دوستوں سے بھی دل کی بات کہہ نہیں سکتا یہ سچ ہے۔ بعض دفعہ دوست دشمن ہو جاتے ہیں۔ اور دوست کے

صحیح تلفظ اور ترکیب کے ساتھ قائم رکھے جائیں۔ لیکن اس سے بھی انکار نہیں ہو سکتا کہ اساتذہ قدیم و جدید نے عربی و فارسی کے بہت سے الفاظ کو اردو زبان میں غلط طور سے برتا اور آج وہی غلط استعمالات فصیح اور بامحاورہ خیال کئے جاتے ہیں۔

(ب) ۱- اسے بد دیانتی کی بنا پر اپنے عہدے سے موقوف کر دیا گیا۔ (۲) تمہاری کامیابی تمہاری محنت پر موقوف ہے۔ (۳) کرشن چندر ایک زبردست "باغی ادیب" ہیں۔ (۴) اردو میں فن تنقید نگاری میں ابھی ترقی کی بہت گنجایش ہے۔ (۵) جیسا کرنا ویسا بھرنا

مشق نمبر ۱۵

(الف) انسانی زندگی میں بہترین وقت لڑکپن کا ہے۔ اسی عمر میں آدمی کو کسی قسم کا فکر نہیں ہوتا۔ ماں باپ نہایت شفقت اور محبت سے پالتے ہیں۔ اور جہاں تک بس چلتا ہے۔ اپنے بچوں کو آرام دیتے ہیں۔ اولاد کے اچھا کھانے اور اچھا پہننے سے والدین کو بے اندازہ خوشی ہوتی ہے بلکہ وہ اپنی اولاد کی خاطر طرح طرح کی مصیبتیں جھیلتے ہیں۔ ان کی محبت میں بناوٹ نہیں ہوتی۔ بلکہ وہ بے لوث اور سچی محبت کا بہترین نمونہ ہے۔ اکثر بے وقوف بچے والدین کی سزا کو مصیبت خیال کرتے ہیں۔ لیکن انہیں یہ معلوم ہونا چاہیے کہ والدین کی مار پیٹ میں بھی دیگر لوگوں کے پیار سے بہتر ہے۔ کہاوت ہے۔ کہ والدین دنیا کا سب سے

تھوڑے سے ٹکے کیوں لوں۔ اس ارادے پر اڑ گیا ہوں اور ان سے کہدیا ہے کہ کمپنی سے پھوٹی کوڑی نہ لوں گا۔ ملکہ کے بچے پیچھے زیور ہیں۔ انہی کو بیچ کر روٹیاں چل رہی ہیں۔ جب یہ ختم ہو جائیں گی تو فاقہ کریں گے مگر جو منہ سے نکل گیا وہ پتھر کی لکیر ہے۔ ظفر کی "نہیں" "ہاں" سے نہیں بدلیگی اور ظفر اپنی آن پر دھبہ نہ آنے دے گا۔ (بہادر شاہ ظفر)

(ب) ۱۔ آن کی آن[12] میں سب کام ختم ہوگیا۔ (۲) یکایک سارے ڈیلے[13] میں سناٹا چھا گیا۔ (۳) یہ سکریٹ کا ڈبہ کتنے میں خریدا ہے۔ (۴) لوگ اشتراکیت[14] کی طرف مائل ہو رہے ہیں (۵) یہاں تمہاری دال[15] نہ گلے گی۔

مشق نمبر ۱۴

(الف) فارسی اور اردو پر موقوف[1] نہیں۔ ہر زبان میں دوسری زبان کے الفاظ آکر اصلی حالت[2] پر نہیں رہتے۔ البتہ اردو چونکہ کوئی مستقل[3] زبان نہیں بلکہ عربی۔ فارسی اور ہندی کا مجموعہ ہے اس لئے اس کو عربی۔ فارسی وغیرہ الفاظ پر تصرف[4] کا بہت کم حق حاصل ہے۔ اس لئے جہاں تک ہو سکے اس بات کا اہتمام[5] زیادہ موزوں ہے۔ کہ غیر زبانوں کے الفاظ

لگائے ہوئے ہے۔ معلوم نہیں کب گھر آیا۔ اب یہی اس کا معمول ہوگیا۔ صبح اٹھ کر مزار پر جاتا جاروب کشی کرتا۔ خوشبو جلاتا اور نو بجے تک قرآن مجید کی تلاوت کرتا۔ (منشی پریم چند)

(ب) ۱۔ انسان عالم ارواح میں مستقل سکونت اختیار نہیں کر سکتا۔ (۲) تمہیں اختیار ہے چاہو رہا کر دو چاہو سزا دو۔ (۳) تمہاری کیا سکونت ہے (۴) اس معاملے میں میرا کچھ بس نہیں چل سکتا۔ (۵) اب بس بھی کرو، بارہ تو کبھی کے بج چکے۔

مشق نمبر ۱۳

(الف) یہاں کا کیا حال بتاؤں تنگ و تاریک کمرے میں پڑا رہتا ہوں۔ باہر نکل کر کیا کروں چارپائی پر پڑے پڑے درد ناک شعر گنگناتا ہوں یا نماز پڑھا کرتا ہوں۔ اسیطرح صبح سے شام اور شام سے صبح ہو جاتی ہے۔ اب زندگی کی شام بھی قریب ہے۔ اندھیرا پھیلنا شروع ہوگیا ہے۔ جلد تاریکی پھیل جائے گی۔ مگر میری قربانی کا بیج کبھی نہ کبھی زمانے کے ہاتھوں سے پرورش پاکر ضرور پھول بن کر کھلے گا۔

کل دو فرنگی آئے تھے۔ قید کے زمانہ کی پنشن مقرر کرنا چاہتے تھے۔ مگر جب ساری بادشاہت چھوڑ دی۔ تو

آٹھویں صدی عیسوی ہے۔ اسیطرح علم طب[9] میں چرک اور فلسفۂ دینیات[10] میں اشوگھوش نے بڑا نام[11] پیدا کیا۔

(ب) ۱-اپنے ملک کی حفاظت کرنا ہر فرد بشر کا فرض ہے (۲) میں یہ کام بطریق احسن[12] سرانجام دے سکتا ہوں۔ (۳) چور بازار کو ختم کرنا ہم سب کا مشترکہ[13] نصب العین ہونا چاہیے۔ (۴) عام دہقان کھاد[14] کی اہمیت[15] سے ناواقف ہیں۔ (۵) میں تمہاری منطق[16] سمجھنے سے قاصر ہوں۔ (۶) "شکنتلا" کالی داس کا شاہکار[17] ہے۔

مشق نمبر ۱۲

(الف) دوسرے دن جب رفاقت دفتر آیا۔ تو اسے پہچاننا مشکل تھا۔ گویا برسوں کا مریض ہے۔ صورت زرد۔ چہرے[2] پر مردنی چھائی ہوئی آنکھوں میں ایک وحشت انگیز نشہ سا نظر آتا تھا۔ بالکل کھویا ہوا گم سم بیٹھا رہا گویا کسی دوسری ہی دنیا میں ہے۔ شام ہوتے ہی وہ اٹھا۔ اور سیدھا کے مزار[3] پر جاکر بیٹھ گیا۔ اندھیرا ہوگیا۔ دو چار گھڑی رات گذر گئی پر وہ چراغ کی ٹمٹماتی ہوئی روشنی میں اسی مزار پر یاس و اندوہ کی تصویر بنا بیٹھا رہا۔ گویا موت کا انتظار کر رہا ہے۔ شہر خموشاں کی مدہم[4] صداؤں کی طرف کان

بنایا ہے۔

(ب) ۱- ذہنی ترقی جسمانی نشو ونما کے بغیر ناممکن ہے (۲) بچہ پنگھوڑے میں سو رہا ہے۔ (۳) اُس کے ہاتھ سردی سے سُن ہو گئے ہیں۔ (۴) موجودہ طرزِ تعلیم یک طرفہ ہے۔ (۵) مجھے یہاں کی آب و ہوا راس نہیں آئی۔ (۶) مصیبت میں دوست بھی کنارہ کش ہو جاتے ہیں۔ (۷) زندگی کا ہر شعبہ عمل کا خواستگار ہے۔

مشق نمبر ۱۱

(الف) ایک اور میراث بھی ہمیں اپنے آباؤ اجداد سے ملی ہے۔ وہ ہے فنِ موسیقی۔ اس فن کا یہاں کے پرانے مذاہب سے گہرا تعلق ہے۔ چنانچہ ایک وید تو علم موسیقی کے قواعد پر ہی مبنی ہے اس کا نام سام وید ہے ریاضی بھی ہمارے ملک کی قابلِ قدر میراث ہے جس میں ہمارے بزرگوں نے کافی ترقی کی ہے! علم نجوم و رمل میں بھی انہوں نے کافی مہارت حاصل کر لی تھی۔ آریہ بھٹ اور وراہمہر دو بڑے ریاضی دان گذرے ہیں۔ ایک ہندوستانی نجومی کنگھ خلیفہ منصور کے دربار میں موجود تھا۔ جس کا زمانہ

کیونکہ جیل سے ایسے خطوط لکھنا جو تاریخ عالم[12] بن جائیں - جہاں حوالے[13] کی کتابوں کی سہولیت[14] میسر نہ ہو - آسان بات اور معمولی دل و دماغ کا کام نہیں -

(ب) ۱- تم نے ابھی زندگی کے نشیب[15] و فراز نہیں دیکھے (۲) موجودہ دور میں اخلاقی معیار[16] بہت پست[17] ہو گئے ہیں - (۳) چیزیں روز بروز گراں ہو رہی ہیں - (۴) تمہاری کامیابی کا راز تمہاری محنت میں مضمر ہے (۵) الٹے بانس بریلی کو -

مشق نمبر ۱

(الف) آج یورپ بہت طاقت[1] ور ہے اور اس کے باشندے اپنے آپ کو ساری دنیا سے زیادہ مہذب[2] اور متمدن[3] سمجھتے ہیں - وہ ایشیا اور اس کے باشندوں کو بنظر حقارت[4] دیکھتے ہیں - ایشیا کے ملکوں میں آتے ہیں اور جو کچھ ہاتھ پڑتا ہے لوٹ لے جاتے ہیں - یہ زمانے کا انقلاب ہے - تاریخ کے مطالعہ سے معلوم ہوگا - کہ ایشیا یورپ پر کافی عرصہ تک اثر انداز ہوتا رہا ہے - ایشیا والے فوج در فوج یورپ پر حملہ آور ہوئے ہیں - اور اسے فتح کیا ہے - انہوں نے یورپ کو لوٹا بھی ہے اور مہذب بھی

کامیاب ہے۔

(ب) - ۱- آمریت[10] اور جمہوریت[11] میں زمین آسمان کا فرق ہے (۲) علم شہریت[12] ایک شہری کو سماجی، اقتصادی[13]، سیاسی، مذہبی اور ذہنی[14] نظریوں[15] سے روشناس[16] کراتا ہے۔ (۳) کسی کی عیب[17] جوئی کرنا شریف لوگوں کا کام نہیں (۴) تنظیم[18] کے بغیر کوئی جماعت زندہ نہیں رہ سکتی۔ (۵) شیر کو دیکھ کر اس کے اوسان[19] خطا ہو گئے۔ (۶) مجھ سے خطا ہوئی معاف کیجئے۔

مشق نمبر ۹

(الف) ایک زبردست ماہر سیاست[1] اور محب[2] وطن ہونے کے علاوہ آپ بہت بڑے صاحب[3] قلم اور مؤرخ[4] بھی ہیں۔ آپ کے لکھنے کا اسلوب[5] نہایت دل کش اور سلجھا[6] ہوا ہے۔ اس وقت تک آپ کے قلم سے تین کتابیں نکلی ہیں۔ سب سے پہلے آپ نے اپنی زندگی[7] کی سوانح لکھی ہے جو صرف ان کی زندگی[8] تک ہی محدود نہیں بلکہ ملک کی ساری سیاسی جدوجہد[9] کی تاریخ ہے۔ دوسری کتاب کا نام "تاریخ عالم کی جھلکیاں" ہے یہ کتاب ان خطوط کا مجموعہ[10] ہے۔ جو آپ نے جیل سے اپنی بیٹی اندرا نہرو کے نام لکھے ہیں۔ اس کتاب کے پڑھنے سے اندازہ ہوتا ہے۔ کہ آپ کی معلومات کس قدر وسیع ہیں۔

ہوکر بات میں نخشونت[11] کا اظہار ہونے لگا۔ (نیاز فتح پوری)

(ب) - (۱) میں آپ کے حسن[12] سلوک کا ممنون ہوں۔ (۲) "ارمغان حجاز" کا ایک حصّہ کشمیر کے لئے وقف[14] ہے۔ (۳) اسے میدانِ جنگ میں ایک مہلک[15] زخم لگا۔ (۴) آج کل رشوت[16] کا بازار گرم ہے۔ (۵) اس مسئلہ[17] پر گرما گرم[18] بحث ہوئی۔

مشق نمبر ۸

(الف) کچھ عرصے کے بعد انگریزی ڈراموں کی طرف لوگ متوجہ ہونے لگے۔ اور شیکسپیئر کے ڈرامے خاص طور پر پسند کئے جانے لگے۔ چنانچہ اُردو ڈرامہ نے بھی انگریزی ڈرامہ کی اندا دھند[2] تقلید کی۔ اور وہ بھی پرانے رسم و رواج پر بڑی بے[3] باکی سے ضرب[4] کاری لگانے لگا۔ اس تقلید کا یہ نتیجہ نکلا کہ انگریزی موسیقی[5] کا اثر[6] اردو میں آگیا جس سے ہندوستانی موسیقی کو سخت نقصان پہنچا۔ لیکن یہ حالت زیادہ دیر تک نہ رہی۔ رفتہ رفتہ اردو ڈرامہ تیزی سے ترقی کرنے لگا۔ پرانے قسم کے علاوہ اب نہایت دلچسپ اور نئے قصے سٹیج پر آنے لگے۔ سیاسی اور سماجی ڈرامہ بھی ترقی کرنے لگا۔ نفسیات[8] کی طرف زیادہ توجہ دی جانے لگی۔ اور یہ حیثیت[9] مجموعی نیا ڈرامہ پرانے ڈرامے کی نسبت بہت

ٹکڑے سے ایک چشمہ پھوٹ[۱۳] پڑا (۴) میرے پاس تو پھوٹی[۱۴] کوڑی بھی نہیں۔ (۵) عورت زور سے چلا رہی تھی۔ "ہائے میری قسمت پھوٹ[۱۵] گئی۔ (۶) وہ پھوٹ پھوٹ کر[۱۶] رونے لگا (۷) مصیبت میں رونا دھونا کچھ کام نہیں آتا۔

مشق نمبر ۷

(الف) پیرس میں جسے عروس دنیا کہتے ہیں۔ ایک شخص ماریس کولانج اپنی بیوی کے ساتھ لطف و مسرت کی زندگی بسر کر رہا ہے۔ وہ اور اس کی بیوی ڈورا دونوں جوان ہیں۔ حسین ہیں اور ایک دوسرے کے مزاج شناس دو سال کے زمانۂ ازدواج میں قدرت نے انہیں ایک لڑکی بھی دیدی ہے جو دونوں کی تمناؤں کا مرکز اور ان کے مشاغل زندگی کا موضوع ہے۔

ڈورا کا یہ خیال تھا کہ جس طرح یہ زندگی شروع ہوئی تھی۔ اسی طرح ختم بھی ہو جائے گی۔ لیکن عورت ہمیشہ مرد کی فطرت کو پہچاننے میں غلطی کرتی ہے۔ اور حیات ازدواجی کے ابتدائی زمانے کو دیکھ کر وہ اپنے مستقبل کو بھی رنگین دیکھنے لگتی ہے۔ یہی غلطی ڈورا سے بھی ہوئی اور اس کا احساس اس کو اس وقت ہوا۔ جب ماریس کی محبت آمیز گفتگو ختم

چوہے ایسے خطرناک ہیں۔ ورنہ احتیاط رکھتا۔

(ب) ۔ (۱) وہ شرم سے پانی پانی ہوگیا (۲) آج کڑاکے کی گرمی پڑ رہی ہے۔ (۳) آپ کا گلا کیسے بیٹھ گیا ہے (۴) ابھی ہمارے ملک میں ذرائع آبپاشی کی ترقی میں کافی گنجائش ہے۔ (۵) دیکھئے اونٹ کس کروٹ بیٹھتا ہے۔

مشق نمبر ۶

(الف) تادرا اور طوطا گھوڑوں کو سرپٹ دوڑاتے ہوئے آبادی سے باہر نکل گئے۔ گو کچھ عرصے سے دونوں ایکدوسرے کے شریک تھے۔ تاہم دونوں میں سے کسی ایک کو بھی اپنے شریک پر پورا اعتماد نہ تھا۔ دونوں جانتے تھے۔ کہ جس طرح دوسرا مال و زر کی حرص میں انسانی زندگی کی کچھ حقیقت نہیں سمجھتا۔ اسی طرح موقعہ پاکر اپنے ساتھی کے گلے چھری پھیرنے سے تامل نہ کریگا۔ اس لئے طوطے کو یہ فکر تھی کہ تادرا تھیلی لیکر بھاگ نہ جائے اور تادرے کو اس بات کا خوف کہ اس کی توجہ دوسری جانب ہوئی تو طوطا چھری یا چاقو سے اس کا خاتمہ کر دے گا۔ اس لئے دونوں اپنی اپنی جگہ چوکنے اور ہوشیار جا رہے تھے۔

(ب) ۔ (۱) اسنے نکیر پھوٹ رہی ہے (۲) رام نے دو دوستوں میں پھوٹ ڈالنے کی کوشش کی۔ (۳) اس پتھر کے

کی دھوپ میں چمک رہے تھے۔ اس کی آنکھیں صبح کی شبنم کی طرح شفاف تھیں اور وہ اپنے گھوڑے پر اُس ہنس سے بھی زیادہ شان سے بیٹھی تھی جو کہ نزدیک کی جھیل میں تیر رہا تھا۔ سارے آئرلینڈ میں اس گھوڑے سے زیادہ خوبصورت گھوڑا نہیں مل سکتا تھا۔

(ب)۔ (۱) میں اس معاملے میں آپ سے متفق نہیں۔ (۲) جو گرجتے ہیں برستے نہیں۔ (۳) تمہاری ساری عمر پیسے بٹورنے میں ہی صرف ہوئی۔ (۴) پورا عالم بننے کے لئے ایک عمر درکار ہے۔ (۵) وہ ایک گھٹیا درجے کا آدمی ہے۔

مشق نمبر ۵

(الف) ایک سوداگر سفر کو جانے لگا۔ جاتے وقت اُس نے اپنے ایک دوست کے پاس سو من لوہا رکھ دیا اور کہا "دوست جب سفر سے واپس آؤں۔ تو میرا لوہا مجھ کو واپس دے دینا" واپس آنے پر سوداگر اپنے دوست کے پاس گیا اور اس سے لوہے کا مطالبہ کرتے ہوئے بولا "بھائی تمہاری بڑی مہربانی ہوئی کہ اتنی دیر میری چیز رکھی۔ اب میرا لوہا واپس کر دو" دوست نے کہا۔ "کیا کہوں بڑا شرمندہ ہوں میں نے آپ کا لوہا یونہی کوٹھڑی میں ڈال دیا تھا۔ کل جو کوٹھڑی کھولی تو معلوم ہوا کہ سب لوہا چوہے کھا گئے ہیں۔ مجھے کیا خبر تھی کہ یہ

جائے چھوٹے سے چھوٹے کام کو بھی ہمیں اچھی طرح کرنے کی خواہش کرنی چاہیے۔ اور اگر ہو سکے تو دوسرے لوگوں سے بہتر طریقے پر کرنی چاہیے۔ مثلاً موچی کو یہ خیال نہیں کرنا چاہیے کہ چونکہ اس کا کام ادنےٰ ہے۔ اس لئے اسے یونہی کر لینا چاہیئے۔ وہ پختہ ارادہ کرے کہ وہ دوسرے موچیوں سے اچھی جوتیاں بنائے گا۔ حقیقت میں ہر ایک شخص کو کسی نہ کسی کام کے لئے پیدا کیا گیا ہے اور اگر وہ اپنا کام دلچسپی سے نہیں کرتا تو ایک طرح سے اپنی کوتاہی کے لئے خدا کے سامنے جوابدہ ہوگا۔

(ب)۔ (۱) خربوزے کو دیکھ کر خربوزہ رنگ پکڑتا ہے۔ (۲) خربوزہ ایک لذیذ پھل ہے۔ (۳) تمہاری باتیں میری سمجھ سے باہر ہیں۔ (۴) وہ موٹی عقل کا آدمی ہے۔ (۵) مجھے اس معاملے میں بڑا تلخ تجربہ ہوا۔

مشق نمبر ۴

(الف) اچانک انہوں نے ایک سوداگر کو مغرب کی طرف سے آتے دیکھا۔ جب سوار نزدیک آیا۔ تو انہوں نے دیکھا کہ وہ ایک دوشیزہ تھی۔ جس نے یہ دیکھ کر کہ وہ اس کی طرف دیکھ رہے تھے۔ گھوڑے کی باگ کھینچ لی۔ ان کی حیرت کی حد نہ رہی کیونکہ انہوں نے ایسا دلکش نظارہ کبھی نہ دیکھا تھا۔ اس کی نیلی پوشاک نہایت خوبصورت تھی۔ اس کے سنہری بال صبح

مشق نمبر ۲

(الف) زندگی میں بہت سے آدمی ناکام رہتے ہیں۔ مگر اس کا باعث نہیں جانتے۔ ہمیشہ اس بات کا سبب معلوم کرنے کی کوشش کرو۔ کہ تم کیوں کر پڑھائی۔ کھیلوں اور دیگر کاروبار میں ناکام رہے۔ ہر ایک آدمی سے جو تمہیں کچھ سکھا سکے۔ سیکھنے کی کوشش کرو۔ ہوشیار اور نیک آدمیوں کے ساتھ میل جول رکھو۔ اچھی کتابوں اور اخبارات کا مطالعہ کرو۔ مفید کھیلیں کھیلو اور ہر ایک بات کے روشن پہلو پر غور کرو۔ تاکہ تم پر یہ روشن ہو۔ جائے کہ دنیا میں سب لوگ بُرے نہیں۔ ہر ایک کے ساتھ ہمدردی کرنا فرض ہے۔ ورنہ اس کے بغیر سماجی زندگی میں لطف نہیں رہتا۔

(ب) کیا آپ جانتے ہیں کہ آپ کی ناکامی آپ کی شکست ہے (۲) اس کا کاروبار بہت اچھا ہو گیا ہے۔ (۳) روشن دماغ لوگ ہی دنیا میں کامیاب ہوتے ہیں۔ بُرے لوگوں سے پرہیز کرنا فرض ہے۔ (۵) پچھے سبب صحت کے لئے مضر ہیں۔

مشق نمبر ۳

(الف) ہمیں ہمیشہ اپنے کام میں دلچسپی لینی چاہیئے۔ جو کام کرنے کے قابل ہے وہ اس لائق ہے کہ اُسے اچھی طرح کیا

مشق نمبر ۱

(الف) ایک بوڑھا امیر مرگیا اور ایک وصیت[1] چھوڑ گیا۔ وصیت میں اس نے کہا "میرا دوست جو کچھ چاہے میرے لڑکے کو دے دے اور باقی اپنے لئے رکھ لئے۔" پس دوست نے بوڑھے آدمی کی جائداد[2] سے بہت سا حصہ اپنے لئے رکھ لیا۔ چنانچہ پانچ لاکھ روپے تو اس نے اپنے لئے رکھے۔ اور بیٹے کو صرف پانچ سو روپے دئے۔ لڑکے نے عدالت میں مقدمہ دائر[3] کر دیا۔ اور جج کو کہا "میرا باپ اتنا بوڑھا تھا کہ اپنا بھلا برا نہ سوچ سکتا تھا۔ اور جیسا اس آدمی نے کہا اس نے کیا اس لئے وصیت توڑ[4] دینی چاہئے"۔ جج نے لالچی[5] دوست سے پوچھا "کیا تم اپنے لئے پانچ لاکھ روپیہ چاہتے ہو"۔ اس آدمی نے کہا۔ "ہاں جناب"۔ تب جج نے کہا۔ "چونکہ وصیت میں لکھا ہے کہ جو کچھ تم چاہتے ہو لڑکے کو دیدو۔ اور تم پانچ لاکھ روپیہ چاہتے ہو۔ اس لئے اس کو پانچ لاکھ روپیہ دیدو۔

(ب)۔ (۱) سچی بات کڑوی[6] ہوتی ہے۔ (۲) تمہاری دیانتداری مانی[7] ہوئی بات ہے (۳) وہ ایک اعلیٰ پایہ کا تنقید[8] نگار ہے۔ (۴) تم میری آنکھوں[9] میں خاک نہیں جھونک سکتے (۵) خود غرض کیا نہیں کہتے؟

GOVT. COLLEGE SRINAGAR

نیو کشمیر انٹرمیڈیٹ

اس

کمپوزیشن اینڈ ٹرانسلیشن

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